

# The Chinese Recorder and Missionary Journal.

VOL. XXXIX.

JANUARY, 1908.

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NO. 1.

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## ILLUSTRATION.

Two Sainted Pastors of the American Presbyterian Mission  
in the Chehkiang Province ... .. Frontispiece

Published by the American Presbyterian Mission Press

18 Peking Road, Shanghai, China.

Subscription \$3.50 (Gold \$2.00 and 8/-) per annum, postpaid.

# Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany  
and employed by the Insane, Inebriate and Govt. Hospitals  
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February 25th, 1885.

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## TESTIMONIALS.

New York.

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GEORGE H. RY-  
LIOTT, M.R.C.S.,  
in the *British Med-  
ical Journal*, De-  
cember 15th, 1883,  
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every country prac-  
titioner to always  
carry in obstetric  
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ly VALANTINE'S  
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consider it the best



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parations. It was  
used by the late  
lamented President  
Garfield, during his  
long illness and he  
derived great bene-  
fit from its use.—  
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M.D.

INTERNATIONAL EXHIBITION,  
1876.

REPORT ON AWARDS.

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of the method of its  
preparation, where-  
by it more nearly re-  
presents fresh meat  
than any other  
extract of meat,  
its freedom from  
disagreeable taste,  
its fitness for im-  
mediate absorption,  
and the perfection  
in which it retains  
its good qualities in  
warm climates."

GIVES TONE TO THE STOMACH.



THE  
CHINESE RECORDER

AND  
Missionary Journal

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VOLUME XXXIX.

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PRESBYTERIAN MISSION PRESS.

1908.

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Rev. D. S. Leonard

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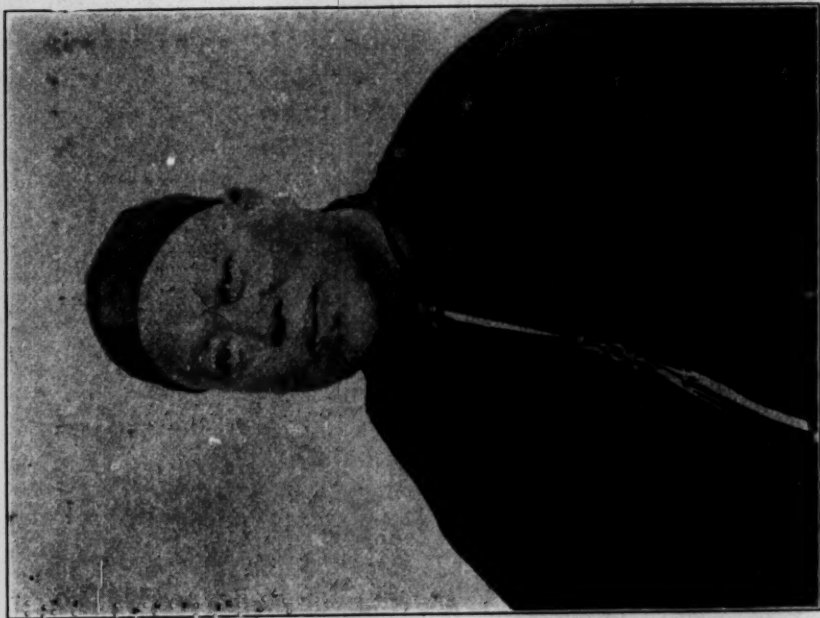
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TWO SAINTED PASTORS OF THE AMERICAN PRESBYTERIAN MISSION IN THE CHEH-KIANG PROVINCE.

REV. UOH CONG-ENG  
Ordained 1867. Died 1907.



REV. BAO KWONG-HYI  
Ordained 1863. Died 1906.



# THE CHINESE RECORDER AND MISSIONARY JOURNAL

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VOL. XXXIX

JANUARY, 1908

NO. 1

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## Editorial Comment.

THE RECORDER is the organ of the Missionary body in China; that missionary body exists for the purpose of establishing the Kingdom of God among this people. The policy of the RECORDER, therefore, in the future as in the past, shall be to further, in every possible way, the evangelization of the Chinese. The means to be employed in the carrying out of this policy may be briefly stated as follows:—

(1). To stimulate thought and prayer upon the principles, problems and methods of mission work among the Chinese people.

(2). To enlist missionaries in a scientific investigation of all aspects of Chinese life and thought which bear upon the missionary enterprise.

(3). To keep the missionary body in close touch with the progress of Christian missions to the Chinese and to suggest lines of advance.

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WE trust our readers will be pleased with the new arrangement of editorial and other matter in this the first issue under the new régime, although it may not seem quite natural to turn to the first page for what they have been accustomed to find near the close of

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\* The following persons have also been requested to act with the above, but have not yet been heard from:—Bishop CASSELLS, Rev. J. P. BRUCE and Rev. D. E. HOSTE.

the magazine. While the Educational Department, as such, is discontinued, it does not mean that the cause of education will not receive the wonted attention ; but it will not, for the present at least, be represented by a separate department.

"The Month" will correspond somewhat to the old "Diary of Events," but will be fuller, and prove, we trust, not only an interesting résumé of important events of the month, but a valuable record for reference as well.

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If a country could be reformed and regenerated by Imperial Edict, then China should be one of the most striking examples of a nation wonderfully transformed within a year, as witness the Edicts as delineated by Prof. Sites in this current issue. Doubtless, however, they are expressive of more or less good intention, and we can but be thankful for even this much. But the process, however glibly the wording of the Edicts details the reforms necessary and how to be attained, must be a slow and in many respects a painful one. Four hundred millions of people are not to be changed in a day nor a year, nor in several years. Many crude experiments will be made and sad failure ensue, as witness many of the abortive educational schemes. Trustworthy officials are scarce and not to be created on the spur of the moment. Constitutional government will require the education and development of the people. They are far from being ready for it at present. The wheels of progress will often drag heavily, and infinite patience and skill will be required to accomplish all that is to be desired.

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**The Missionary and Current History.** THE missionary is, and must necessarily be, a student of God's Will. In proportion as he apprehends the fulness of his commission is he eager to discover and understand every shaft of light which reveals that gracious Will. As a student of the Scripture records he is earnest and honest, persevering and prayerful. As a student of men he seeks that intimacy of fellowship which gives him access to the secret place of the heart and enables him to read with a brotherly sympathy what is written there. As a student of current history he recognizes no dividing line between "sacred" and "secular," but delights to look for the Guiding Hand of His Almighty and All-Wise Father in each

event. He is interested not alone, though of course primarily, in the progress of the enterprise of evangelisation. To his devout and attentive mind commerce and reform, politics and education are also full of divine revealings. The attempt is made, therefore, in this the first issue of another year, to furnish such a survey, brief though it may be, of the various lines of progress in China during recent months as will enlarge the vision and strengthen the faith of every true missionary. It is no easy task to mark the hidden rocks and shifting shoals which threaten the safety of China's ship of state. It is still more difficult to define the direction and force of the many currents, whether above the surface or beneath, which unite to impede and disturb her progress. But the Ruler of Nations is working out her highest good; it is for us to watch the process in order that we may work together with Him in the accomplishment of His Best Will.

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**Conference and Union.** DURING the proceedings of Conference some doubt was expressed as to the actual working value of the sentiment of union evidenced so frequently and in so many ways during its sessions. There were present delegates from the home lands, who stated their fear that the missionaries on the field were attempting too much or at least were in too great a hurry. One reporter in sending copy to a home paper voiced this opinion somewhat bitingly in the phrase '*Conference has formed a United Church for China by passing a pious resolution.*' We are thankful to see that this pious resolution marked a considerable step forward on the road to the realization of that higher and greater than organic union, the unity of the Spirit into which the members of all the churches are baptized. The Christian world was evidently waiting with deep desire the lead that Conference gave. In our last issue we noted the attitude of the General Convention of the Episcopal Church in the U. S. A., and since that time news has come of the remarkable demonstration held in London to celebrate the Morrison Centenary. Ten thousand persons are said to have been present at this gathering and twice that number to have applied for tickets of admission. Leading members of the Anglican, Presbyterian, Congregational, Baptist, and Wesleyan Methodist communions took part in the



meeting and letters of cordial sympathy were received from the Archbishop of Canterbury and Sir Ernest Satow. The chief speeches of the evening were made by the Rev. Lord William Cecil and the Rev. Dr. Wardlaw Thompson, both of whom were fresh from their experience of the Shanghai Conference.

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SIR ERNEST SATOW in his letter to the meeting referred to the work of the Conference in these terms :—"In the Far East the Church of England and the Free Churches have agreed to sink their differences in the presence of the common foe. Would that we at home could follow their example."

**Public Comments  
on the Work of  
the Conference.**

Commenting upon this great meeting the *London and China Express* observed that "the recent Conference in Shanghai and now this great united gathering in the metropolis at home, in which twelve societies working in China took part, are the first welcome signs that the Anglican Church and the Free Churches mean to sink their differences . . . . Such a step cannot but tend to raise missions in the eyes of many outside observers as well as of the Chinese nation itself." It must be the constant care of those who began this good work to see to it that in practice the high ideal is made working real.

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WE are happily not without evidence that behind the discussions of Conference on this theme lay an intense earnestness of purpose. It will be remembered that by resolution of the Conference a committee of fellowship was appointed to assist the Chinese church of Tokyo in its quest for a suitable pastor and to do its best to make that church a representative of the Protestant missionary churches in China. That committee has successfully accomplished its task. The choice of the Chinese representatives fell upon the Rev. Mark Liu, pastor of the Methodist Church of Tientsin. The services of Bishop Bashford and the Rev. H. H. Lowry were secured to further this call, and the church in Tokyo is at the present time under the charge of Mr. Liu, acting for the Methodist Church in China, which thus becomes the official representative in Tokyo of the missionary church of China. Bishop Bashford has added to the

**Some proven Results  
of the Spirit of Union.**

debt we owe to his communion in this matter by appointing one of the most promising young members of the Methodist Mission in Peking to assist for a term of years the work of this Tokyo church.

\* \* \*

ANOTHER tangible and satisfying evidence of the growing spirit of harmony and mutual confidence among different sections of the Christian community is found in the recent setting apart by the Church Missionary Society of two of its tested missionaries for work among Chinese students in Tokyo.

**The C. M. S. and  
Chinese Students  
in Japan.**

The Revs. L. Byrde and W. H. Elwin have been sent to work in full union with the General Committee of the Young Men's Christian Associations, who furnish the common platform approved by the Centenary Conference for co-operation among the various agencies at work for Chinese students in Japan, and in loyal fellowship with the Methodist Episcopal Church, to whose care the Conference Committee of Fellowship has entrusted the pastoral supervision of the young, but growing, Church of Chinese Christians in the Eastern Capital.

The China Inland Mission is also loaning a man to help in this same enterprise, in the person of the Rev. G. Miller, of Ningkuofu, who will, we understand, proceed to Tokyo early in February. With the Rev. H. Jowett, of the English Wesleyan Mission, and the Rev. A. W. Lohead, of the Canadian Presbyterians, already there, we have the happy spectacle of five representatives of four large missionary societies, joining hands with two other societies representing the Centenary Conference and working harmoniously and effectively for the salvation of Chinese students away from home in a foreign capital. In this they are supported by the constant prayers of Christian men and women of many denominations in many parts of the world, who are thus again helping to fulfil the prayer of our Lord, "That they all may be one."

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THIS year is likely to be a most momentous one in the history of educational progress in China. If the government should proceed with a thorough scheme of higher education which ignores the work of Christian schools and colleges, difficulties of no inconsiderable kind are sure to arise. But for the competition

**The Educational  
Outlook.**

of the government institutions to be really serious a good deal of spade work must be accomplished by their educational officials. It seems much more probable that the Ministry of Education will be led to realize that in order to reap the full benefit of the material in her hands China must recognize the good work being done by the missionary body and make use of it. With China thus wise, and Mission Boards alive to their opportunities, there will be no such thing as government and missionary educational competition; each will play its part in the regeneration of the Empire. If the government schemes are to meet with the success that all its friends wish to see, it is absolutely necessary that those appointed to the Ministry of Education should be men of real enlightenment. Upon the men who are at the head of the system almost everything will depend. Would it not be a wise step for the Chinese government to appoint a foreign inspector-general of education to do for her enlightenment what Sir Robert Hart has done for the trade of China? Given the right man and a sufficient backing, marvellous results would ensue.

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EQUIPMENT, and efficiency in the development of the existing institutions, should be the keynote of educational progress

**Missionary Education  
and its Pressing  
Needs.**

this year. New schemes of a large and impressive kind are in the air, but they require careful planning and mature consideration. Even colleges do not grow in a night, and a university of the most modern kind requires more than money, bricks and mortar. In the existing institutions in China, built up through many years of constant labour and care, the missionary cause has a tremendous asset, and if the requisite money and effort could be put into their full equipment more perhaps could be accomplished at once than the biggest of new schemes could attempt in a generation. And the problem is one that will not wait. If the efforts of philanthropy and the various schemes for union could be turned towards the solution of the problem of undermanned and badly equipped schools and colleges, an enormous driving force would be added to the missionary propaganda. Christian men and institutions at home could greatly add to the usefulness of existing colleges by founding scholarships (on the lines of the Rhodes scholarships at Oxford) to aid deserving and successful students to pursue



their courses of study in Europe and America. It is not so much the many as the fit that should be sent abroad for further education. We believe that such a development as this would make much for the enlightenment and Christianization of China.

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MR. MACGILLIVRAY'S record of enlarged activity in the production of Christian literature is encouraging. The output must necessarily continue to increase as the missionary enterprise grows in age and extent.

**Dissemination of  
Literature.**

Various societies will doubtless, from time to time, add to the number of those who are set apart specifically for literary work. By maintaining a high standard of quality in their work this score or more of men and women will have done their share to ensure the widest usefulness of the literature which they prepare. Upon the host of other missionaries, however, must rest the chief responsibility for disseminating this literature. To this end each missionary should make it his duty to become as familiar as possible with what is issued. With Mr. MacGillivray's useful catalogue at his disposal the missionary can no longer excuse himself on the ground of being too busy. It is possible for every missionary to become familiar at least with the titles of the best books in the lines in which he is most interested. It would be easy for him to go further and know the best under each main division. Such knowledge, even though superficial, would not only enlarge the sales of the literature, but would at the same time increase the missionary's own efficiency. If the missionaries of each large centre were to carry out, where they have not already done so, the recommendation of the Centenary Conference and organize Local Religious Literature Committees to promote the wider use of good books, it would be a great step in advance. It is fully as important to secure readers as to prepare the literature, and in the former, if not in the latter, all may have a share.

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INTERESTING news has been received from Rev. G. A. Moffett, D.D., Pyeng-yang, Korea, of the establishment of a United Presbyterian Church in that country. Four home churches are represented in this union—American Presbyterians, North and South, Australian, and Canadian. The organization was effected September 17th, 1907, in the Central Church, Pyeng-

yang ; there being present forty Korean ministers and elders and thirty-two foreign missionaries. One of the first acts of the new Presbytery was the ordination of seven Korean preachers to the Gospel ministry. This organization has a communicant membership of 18,087, 1,539 baptized children, and 19,789 catechumens. These churches, during the past year, contributed for all purposes Yen 94,227.00. It begins its history as an independent church by sending one of the newly-ordained men, Rev. Zee Kee-poung, as a missionary to the island of Quelpart, with its 100,000 inhabitants, who are without the Gospel. The oldest of these seven newly-ordained men, Rev. Sam Kyeng-jo, first heard the Gospel through Manchuria missionaries, Dr. Ross and Mr. McIntyre. The first pastor to be installed in the Korean Presbyterian Church is Rev. Kil Sun-chu, pastor of the Central Church, Pyeng-yang, having 1,076 members and 385 catechumens. The prayers of all our readers will doubtless be given in behalf of this strong and hopeful church in Korea. We shall be glad to receive and report similar statistics for other denominations in Korea.

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It is worthy of note that the Confession of Faith adopted by this church is that prepared by the similarly organized Union Presbyterian Church in India. Dr. Moffett says of this Confession : "It is a good one for all Asia." The writer of this editorial is of the opinion that while clearly Presbyterian in doctrine, this confession has been so constructed as to emphasize those truths of the Bible which are most widely believed to be the essentials of truth and to allow for minor differences of interpretation which were too long made the occasion of controversy. In other words, it does not seem too much to hope that a wider union may some day be attained in Korea, in which the supposed differences between denominations shall be obliterated. The Korean church has not been built from the first on an unchangeable denominational pattern, but has gradually grown to its present condition ; and while we note that the form of government now adopted is unmistakably Presbyterian, we are not without hope that there is such elasticity in the young churches of Korea as shall successfully combine the good of various polities in one united church. We wish for every success and blessing to attend the Presbyterian Church of Korea, and all its sister churches, in their great work.

## REVIEW OF THE YEAR

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### Progress of Moral Reform in China during 1907

BY REV. G. F. FITCH, D.D., SHANGHAI

**W**HILE some of the reforms which China has attempted during the past year may be said to come under the head of "moral," yet we fear that few of them were undertaken because they were moral, but rather that they were pressed upon her and it seemed impossible to avoid them. Nevertheless vigorous efforts have been put forth on certain lines, and while in some of them we are not overconfident of results, yet we wait with more or less of hope.

Prominent among the attempted moral reformations has been the Opium Decree and its rigid enforcement in certain sections, more notably those under the immediate surveillance of the Viceroy Yuan Shi-kai. We give him credit for absolute sincerity in the matter and of unflinching bravery in attempting to eradicate the evil, and if all the viceroys were like him, both in will-purpose and power, we believe that the end of the opium trade would soon be near. But, alas, some are weaker in their purpose and with less ability to carry out reforms in their spheres of government, and some doubtless have no desire to grapple with the evil at all, but prefer simply to use the opportunity for enriching themselves by making the people pay for the privilege of raising opium in the fields or selling it in opium dens in the city. But a few days since we were informed by a missionary from North Kiangsu that while the opium dens were ostensibly closed, smoking went on as usual within, but for a consideration. Also that the farmers had prepared to plant less opium this year, but found that a contribution to the exchequer of the mandarin of five or six hundred cash per *mow*, was all that was necessary,—there being no intention of stopping the cultivation, provided this stipulation were complied with. In other provinces a seemingly vigorous effort has been made to close all the opium dens, but a weak and temporising official has soon yielded to the demands of those of the baser sort that they be opened, and now it is as bad as before.



In this connection, however, it is interesting to observe that according to the last Customs' returns the revenue from duty on opium, both native and foreign, has considerably decreased, and we have no doubt but that on the whole the amount of land planted to opium has also considerably decreased. But with such a corrupt officialdom as China has it is difficult to see how the Opium Decree is ever going to be fully executed. It certainly is not encouraging that when the central government gave the high officials six months in which to break off the habit, at the end of the six months a further three months grace was allowed,—to be extended by how many more we wot not.

At the same time we believe there is no question but that a strong sentiment has been aroused in the minds of many and more especially the young, and that this is destined to grow, and will in the end greatly lessen, if not entirely eliminate, the use of opium in China. Such widespread and deepseated evils are not to be removed by an Edict, nor by sporadic, though well-intentioned, efforts. It will require the most persistent and wise endeavors of the greatest and best of the land to cope with such a gigantic evil, especially with such a weak and corrupt mandarinat in so many parts of the land.

We believe that progress has really been made in the matter of the prohibition of the sale of rank, and this too in the face of the great need of funds which the government feels increasingly on account of the many new calls for money to establish schools, employ teachers, build railways, pay the indemnity, etc. We trust that China has really taken a step forward in this respect, and that to whatever straits she may be put, she will not again resort to this professedly forever abolished relic of the past.

And as to the abolition of torture and the use of the bamboo in punishment, though there was a promise of reform in this respect, yet, with the officials and the people being such as they are, it would seem that even some of the most progressive of the Chinese felt that the day had not yet come. The people needed to be educated to a higher standard before departing from the old customs. In the Mixed Court in Shanghai the flogging was abolished for a while, but was again resorted to; the difficulty being to find something to take its place that criminals would comprehend and be influenced by. Something else needs reforming first.

We are pleased to see the progress that has been made in the spread of the anti-footbinding sentiment. Consequent on the departure of Mrs. Little for Europe, the Natural Foot Society was turned over to the Chinese and work is now being wholly carried on by them. We have recently seen a copy of their first Report, which is a pamphlet of some 180 pages, printed on foreign white paper and with a long list of names of supporters of the Society. Mr. Shen Tun-ho has done and is doing yeoman service as president of the Society, and the feeling against bound feet is, without doubt, spreading among the well-to-do families, and will in due time spread from them to the humbler classes.

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## Educational Progress of the Year 1907

BY REV. F. L. HAWKS POTT, D.D., ST. JOHN'S COLLEGE, SHANGHAI

IT is still exceedingly difficult to get at any reliable statistics in regard to the educational situation in China, and one has to be content to give general impressions rather than definite statements. Both government and missionary education continue to move on parallel lines, and nothing has been effected in the way of co-ordination. Hence in our review we must refer to them separately.

### A. GOVERNMENT EDUCATION

The Ministry of Education in Peking has failed to fulfil the sanguine expectations entertained in regard to it for at least two reasons. In the first place, the men of whom it is composed have had but little practical experience in educational matters, and consequently are not well qualified to deal with the problem. In the second place, they have been hampered from lack of funds. When we are impatient with the slow progress in China, we must bear in mind that the government has not at its command the large sums of money necessary to make effective an edict endorsing practical reforms. Education is a costly matter, and the Chinese are hard pressed to find the funds which it necessitates. The Ministry has not, however, been entirely inactive.

### AN EDUCATIONAL MAGAZINE

Every month a small magazine is published by the Ministry of Education, containing the edicts in regard to education and

the reports of the inspectors who have been commissioned to investigate the present conditions. In its pages may be found minute accounts of the schools visited and of the work they are attempting to do. This magazine serves at least the purpose of gathering statistics, and some day perhaps these will be classified, and we shall be able to learn what has been accomplished in each province in the way of introducing the new education.

#### EDUCATIONAL INSPECTORS

In the place of the old literary chancellors, we now see the educational inspectors coming into prominence. Their duties, as may be surmised from what we have said above, are largely those of oversight and the gathering of information. They are also expected to encourage and stimulate the gentry of the various districts throughout the empire to found new schools and to give more liberally for their support. Naturally some of these men are the old literary chancellors under a new name. However well they were fitted to preside at the examinations under the former *régime* it can easily be seen that they are not the men to help in the introduction of an education with which they themselves are not acquainted.

#### EXAMINATIONS

According to the present scheme of education, graduates from the middle schools are entitled to the degree of Hsiu-tsai (秀才) and those from the high schools or colleges to the degree of Chü-jen (舉人). Thus far, however, we have not heard of many instances of these degrees being conferred in this way. This is probably due to the fact that the schools have been in existence too short a time to permit of their producing full-fledged graduates. The graduates of the university at Taiyuanfu in Shansi, of which Dr. Timothy Richard is chancellor of the Western department, have been admitted to the second degree (Chü-jen). This system will, in course of time, produce scholars with degrees who will have a much more general education than the old literati.

A second examination for conferring degrees on students who have studied abroad has been held at Peking. As a result seven men received the third degree, Tsin-s (進士), of whom five had studied in the United States and two in Japan, and thirty-one received the second degree, Chü-jen (舉人), of whom eight had studied in the United States and the remainder in Japan.



It is interesting to note as an evidence that educational reform is still subject to many perils, that one of the examiners actually advocated the restoration of the eight-legged essay in future examinations and also refused to sanction the granting of degrees to those whose education was strictly technical, i.e., in some applied science.

*None of those who have been successful in these examinations have been appointed to any high government position, and sometimes they have been employed in work for which they were in no way fitted by their previous training. For instance, a young man who had made a specialty of pedagogics while abroad, instead of being appointed to some position connected with government education, was given the work of the installation of a telephone system.*

#### EDUCATIONAL MISSIONS

During the year more students have been sent abroad to study, but the number has been limited owing to want of funds. Some twenty went from the college at Tientsin to the U. S., and while studying there are to be under the oversight of Dr. Tenney, formerly in charge of the educational institutions in the province of Chihli.

A large number from the university at Taiyuanfu have been sent to England and Europe. H. E. Tuan Fang, the viceroy of the Liangkiang provinces, has sent ten men to the United States to study on the free scholarships granted by some of the colleges in America. The governor of Chehkiang province, at his own expense, has sent two students—one young man and one young woman.

Just here it is well to notice that although missionary colleges have not as yet received any official recognition from the government, yet among those selected for the privilege of going abroad to study, many were graduates of missionary colleges and several were Christians. Altogether there are now 217 Chinese students in the United States, of whom 122 are in universities or technical schools. There are also an increasing number in England, Germany, and Belgium.

The tide seems to have turned against sending young men to study in Japan. The Chinese government has become alarmed by the fact that many of those who have spent a short time in Tokyo have come back to China and disseminated the most revolutionary political doctrines.

Although a large number of those successful at the recent examination in Peking were educated in Japan, nevertheless there has been a distinct decline in the enthusiasm formerly felt for what seemed to be a short road to enlightenment, namely, a few months' study in Japan.

#### STUDENT UNREST

The work of the new schools has been seriously hampered by rebellions among the students. There has been a complete reaction against the old recognized relationship between teacher and pupil, and the latter, instead of showing respect for the authority of the former, has tried to take the law into his own hands and manage the school to suit himself. Students have dictated as to who should teach them and what they should be taught. Furthermore many of the schools have become hotbeds of political agitation, and the students have undertaken to express their opinions in regard to questions of government and state policy. In many instances they have succeeded in terrorizing the officials and in compelling them to yield to their wishes.

We are glad to say, however, that latterly there has been some improvement in regard to the conduct of the students in these new schools. Probably they have seen that they were defeating their own aims, and that rebellions only led to the closing up of institutions. At all events we do not hear as much now as we did a short time ago of disturbances created by students. There has been no diminution, however, in their interest in politics, and at the present time they are playing a large part in the agitation over the construction of the Ningpo and Hangchow railway.

#### B. MISSIONARY EDUCATION

Although, as we have said, there has been no official recognition by the government of the missionary schools and colleges, yet thus far this has not resulted in any injurious effects. The demand for the advantages offered by missionary institutions is greater than ever, and all are crowded to their utmost capacity. Their superior efficiency and better discipline render them popular, and parents prefer sending their sons to the schools under missionary supervision. The opportunity of reaching and influencing the rising generation is one of supreme importance.

## SOME SIGNS OF PROGRESS

During the past year each mission has gone on developing its own educational work, and there are many signs of healthy progress. New buildings have been erected at many centers. The Northern and Southern Baptists have begun their work on the new college compound in the vicinity of Shanghai. The London Mission is about to open a new building in Hankow and is erecting a new one at Medhurst College. The Ingle Hall has been completed at Boone College. A new school building is in process of erection at Soochow in connection with the American Episcopal Mission. The C. M. S. in Foochow have started a new Anglo-Chinese College, called St. Mark's. The educational work in West China is developing.

Everywhere there is a desire for coordination and cooperation, but no more union schemes have yet been brought into effect. The Educational Association of China has taken steps to secure a permanent secretary, who will give his whole time to the interests of the Association. It is hoped that next year, under the new secretary, educational magazines in English and Chinese will be published, and that more will be accomplished in the way of producing good text-books for school work.

At the time of the Centenary Conference rumours were abroad as to the intention on the part of several philanthropic capitalists in the U. S. to give large sums for the development of educational work in China. The hopes of many of our educators were raised to fever point. Thus far, however, none of the dreams have been realized, and all are still longing for the wherewithal to carry out the great plans they have formed for the expansion of their work.

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## Recent Progress in the Preparation of Christian Literature

BY REV. DONALD MACGILLIVRAY, M.A., SHANGHAI

**I**N the early days those who emphasized literature were more numerous than in the last two decades, but even during this period there have been a few voices crying in the wilderness. Now there seems to be a general chorus, judging by the resolutions of the Centenary Conference. We all want more and better books. As the number of mission-



aries increases and the native church more than keeps pace, the number of tracts and books tends to increase also, and considering the size and age of the church in China, the number of books is perhaps more than is provided for the church in India. At least that is what one of their missionaries said when he saw the catalogue at Conference, but perhaps he was not posted on his own ground. Still, quality is always improvable and in constant request, and mere quantity is not what we want. Friends who are at work on anything have very generally acceded to our request to write the RECORDER about it, so that overlapping is practically done away with now. Still there are a few modest or forgetful souls who plow a lonely furrow in secret and suddenly project their work on the public without warning, but sometimes to the infinite disgust of some one else who, having sweated over the same work, finds himself forestalled.

The first thing which strikes one is the monthly list of books, entitled "In Preparation," which, begun some years ago with five or six, now includes over forty titles. This betokens a large increase of literary activity, at any rate in certain directions, and this is as it ought to be, to meet the new conditions in Church and State. It will be impossible within the limits of this sketch to name everything which has lately come out, and it may be that works even more worthy of mention than these I name are passed over. If so, it is due to "pure ignorance."

The activity in the department of Bible Study is very notable, chiefly because the Young Men's Christian Association has entered this field and prepared a large number of books which they require for their study classes of young men. Besides these they have a good list on the Life and Work of the Christian. We note the following:—Bible Study for Personal Spiritual Growth, by John R. Mott, Daily Studies in Mark, adapted from W. D. Murray, Studies in Gospel History, Bosworth's Teaching of Jesus and His Apostles, Studies in the Acts and Epistles, Studies in Old Testament History, Studies in Apostolic History. On the Life of the Christian, they have the following:—Some Essentials of Spiritual Growth, the Morning Watch, Christians of Reality, Secret Prayer, Personal work. Besides these they have in preparation works by Torrey, Goodman, W. D. Murray and others. They are fortunate in Mr. Zia, their Chinese editor and compiler.



In the same line others too are active. Thus we have Dr. H. A. Johnston's *Studies for Personal Workers*, Sharman's *Studies in the Life of Christ*, Ballantine's *Inductive Studies in Matthew*, Torrey's *How to Pray*, Bryan and Province's *Forty-eight Lessons in the Life of Christ*, Fulness of Life by J. Stuart Holden, Dr. F. L. Hawks Pott's *Teaching of Our Lord*, Clayton's *Topical Index to Scripture*, Hedley's *Paul*, and Steele's *Paul*. The Sunday school too is at last coming to its own in China, judging by the number who issue helps, both for the international course and for independent courses.

Among devotional books the most recent are, S. D. Gordon's well known books, *Quiet Talks on Prayer* and on *Power*, Brother Lawrence's *Practice of the Presence of God*, and Archdeacon Moule's *Goulbourn's Personal Religion*; while in preparation or in press are, Andrew Murray's *New Life*, McConkey's *Threefold Secret of the Holy Spirit*, and Andrew Murray's *Like Christ*. Rev. F. W. Baller, besides issuing *Pastor Hsi* and other popular books, is at work on a *Metrical Version of the Psalms*. His object is probably not to enrich the hymnal, but to assist the devotional life of the Christians. If he rescues the Psalter from obscurity he will have accomplished a task for which the Chinese church in all ages will thank him. William C. Burns did something in this direction.

In heavier works Dr. DuBose has given us his stout volume on *Christian Evidences*, and we are promised a new *Systematic Theology* in twelve parts from the same diligent hand. The late lamented Alfred G. Jones, one of the founders of the English Baptist Mission in Shantung, left a *Systematic Theology*, on which he had spent years. This is now being printed by the C. L. S. Then again a professor of theology in America has written a *Theology* specially for China. This is being translated by Dr. A. P. Parker, and will be issued under the title "*Essentials of Christianity*." Rev. J. Speicher, of the Baptist Mission, South China, announces that he will publish a version of Dr. Torrey's bulky book, "*What the Bible Teaches*," which claims to be Biblical first and systematic afterwards.

Bishop Graves, when asked on one occasion what books were needed, replied that among others we need more bright, clean, uplifting stories for our young people. This need is receiving the attention of the elect ladies. The C. L. S. has issued a number, e.g., *Charity's Birthday Text*, *Hungering and Thirsting*, *Beautiful Joe* (a story teaching kindness to animals).

The ladies of Shantung deserve special mention. Thus, Mrs. Ada Haven Mateer, Mrs. Robert Mateer, and Mrs. Crosette have already issued, or are about to issue, several short stories of the sort needed.

In general literature the most important issues are : Milner's *England in Egypt* and Hodder's *Life of a Century*, both published by the Christian Literature Society, to whom this work is now almost wholly given up. Dr. Davello Z. Sheffield, of Tungchow, has shown his Chinese coadjutor how to write a *History of China*, as such works are done in the West, giving material enough for a two years' course, 370 pages. Biographical monographs are interspersed. An *Historical Atlas* of fourteen maps will accompany the *History*. He has also published his "Ethics," recently reviewed in the *RECORDER*.

Three general remarks may be made on the foregoing lists. First, these works are largely done by foreigners, or Anglo-Chinese translators. Of course the foreigners owe a great deal to their Chinese scribes, who often are more than scribes. But original Chinese work is still conspicuously meagre. The late Pastor Wang, of Hongkong, left a work on Confucianism and Christianity, which is now being issued by the Christian Literature Society. The Church Missionary Society, in setting apart a special man for literary work, has charged him to use every effort to foster original Chinese work. Offering prizes has been tried, but the results are disappointing. The Christian Literature Society recently offered prizes for the best essays on how to deal with the opium traffic, but out of seventy essays, none was thought fit to receive the largest sum offered. We should like to see a paper on how best to foster effort in this line.

In the second place, in the present output of the press there is a vast preponderance of books meant for the Chinese church. These of course are needed for a church growing in numbers and intelligence, but one would like to see more books intended for the millions on the outside ; the scholars and the thinking people generally. Some of the stand-bys are really a little too ancient, considering how conditions have changed since, say, 1862. There cannot be many officials in the Empire who have not had certain books presented to them at some time or other. Something new would now be welcomed.

Thirdly, the majority of the books now in preparation are brief. Monumental works like those of Dr. Faber, Dr. Allen

and Dr. Martin are rare. With the exception of the Theologies, there is little now doing which represents vast labour and profound learning. What is the moral of this? Does it mean that such works demand leisure which most modern missionaries cannot possibly obtain?

Looking forward to the immediate future we may expect to see a Children's Hymnal some day. Union books are under way or out in some quarters. The Concordance which Dr. Fenn and Mr. Gelwicks have long been at will be a boon, provided the price is within reach of the helpers, but such a book cannot be made small at will. That such an indispensable aid to Chinese preachers has not been provided before is simply a matter of expense. The next most natural help is also wanting, viz., a Bible Dictionary in our Western sense of the word. Selections wisely made from Hastings may some day be issued, but here again the question of cost is vital. No wonder Faber said the present way of writing Chinese was one of the greatest barriers to the enlightenment of China. Books of any size are costly.

Of making Commentaries there is no end. The Centenary Conference agreed and proposed to get out a series of big commentaries on the whole Bible. The small Conference Commentaries may have their uses, but helpers make many complaints that there is not enough of it to satisfy. It is like "chewing candles—no taste." Whether the larger and more ambitious series will appear in our generation remains to be seen. The church wants it, but where to get the men to do the work is more and more the insoluble problem. Besides, it would be a pity to tie up a large force of able men if other work is really more pressing and needful in the same field of literature.

Dr. Woods, of Tsingkiangpu, has long announced a Commentary on the Classics, and W. E. Soothill's Analects, when they appear, will perhaps supersede Legge. A good book on Prayer, with model prayers, is called for. Such books are helpful to ourselves and they would also prove advantageous to the Chinese. Talling's Extempore Prayer in English has had a large sale, because it met a need. New Gospel tracts are called for, especially in districts long worked.

There is growing up a small literature on anti-Christian science. Rev. F. Ohlinger has done some good work to meet this propaganda, and promises something more on Hegel, Häckel and Kossuth. He had already given us Bettex's First



Leaf of the Bible, an answer to Darwin and Häckel. We await with interest Sir Oliver Lodge's Catechism, announced by Dr. Richard. Yen Fu's Huxley (天演論) has had a large influence, and a Formosan Christian (李春生) has recently issued a reply. Of course he does so at a disadvantage on the scientific side, having no adequate knowledge of what Christian scientists urge in reply. But his book ought to be studied by all who encounter these views or who hope to write anything in reply. The whole subject is, however, beset with difficulties. In the first place, one scarcely knows whether such replies do more harm than good; they may raise more doubts than they settle in ill-instructed minds. And in the next place, such different views are held among Christians themselves. Are you dead against all views of evolution like C. B. T. or, as most Christian scholars, do you accept the general doctrine and show its harmony with Christianity? These doctrines, like other critical views of the Bible, are sure to become known sooner or later among our hearers, and the problem before us is, When should they be discussed?

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## The Last Phase of Chinese Patriotism

and its Influence on the Work of Evangelization, Illustrated  
by the Recent Trend of Events in North Chekiang

BY THE REV. P. F. PRICE, OF DONGSHANG

**C**HANGES in the attitude of the Chinese people are taking place so rapidly that it is very hard at any given moment to define what the conditions around us are. In fact so anomalous is the present situation that two persons, forming their opinions from different standpoints, might give very different accounts of the trend of events. From one point of view the outlook is dark and discouraging and from another it is as bright and hopeful. In this brief review I shall try to illustrate both phases of the situation and then draw some conclusions regarding the prosecution of missionary work under these conditions.

Knowledge is being disseminated as never before. It was only a few years ago that the native papers had only an interested reader here or there. But now an increasing multitude read the papers. The number of newspapers



distributed do not show the whole number of readers, for a single paper is often subscribed for conjointly by two or three persons and these and their friends will all read and all disseminate the news. A newspaper in a large shop will be perused more or less by all in the shop who can read at all. The schools have their reading rooms, where from three to a dozen daily papers are taken. And not only are the Shanghai papers read, but the Hangchow daily newspaper, the 白話報, published in Mandarin, has an extensive circulation and is an important factor in the forming of public opinion in this province. And the papers report everything, from an imperial edict down to petty neighborhood disputes. The doings of the missionaries too as they relate to the Chinese do not go unnoticed. And all missionaries are judged by the shortcomings which the Chinese writers detect or think they detect in a few.

Public sentiment is also making itself felt as at no previous time in the history of this province. The railroad dispute, which is still pending, is sufficient illustration of this. Whatever may be the outcome of this question we are witnessing a doggedness of determination on the part of the people in all sections of the province and a unity of resistance to supposed foreign aggression which is in astonishing contrast to the apathy of former years, and which promises some tragic results, no matter which way the decision turns.

Another significant sign of the times is a quiet and persistent anti-foreign propaganda. Of riots and of attacks against or even abuse of foreigners there is a cessation. The jingoes have learnt a better way. They are using milder and much more effective methods. For instance, many of the popular songs that are being sung so widely in the schools are saturated with fire-eating, anti-foreign sentiment. Many of the text-books used in the schools introduce the same sort of thing. The native newspapers report many adverse things concerning that "undesirable citizen," the foreigner (i.e., 洋人, a very unsavory term), and in so doing they take little care to distinguish whether the given foreigner is a missionary or an adventurer, or whether Roman Catholic or Protestant. Be this confusion of thought studied or not, the tendency is the same, i.e., to create an insidious dislike to foreigners as a class. This is apparent, too, on the surface. A Customs officer, a foreigner, remarked to me recently that while a year or two ago the officials would visit him in free

and friendly fashion, now they confine their attentions to the barest official formalities. And some missionaries have remarked the same thing in regard to their dealings with certain of the higher classes. Unfortunately much of the lauded patriotism of the day is fed by anti-foreign rather than pro-China enthusiasm.

Nor is public sentiment anti-foreign altogether ; it is also anti-dynastic. The length to which the native papers go in their abuse of the Foreign Office and of the government would be almost incredible were it not daily displayed before our eyes. This is not only true of papers published in the foreign concession in Shanghai, but also of those published on soil controlled wholly by the Chinese government. When I was reading with my teacher the other day an editorial advising resistance to the government and insisting that the power of the ministration is now in the hands of the people, I said to the teacher, "Is it possible that we are living in monarchical China?" And he replied, "I cannot understand it, but the editors of all the daily papers are continually retailing this sort of thing." The promised right of constitutional government has been assumed by the would-be leaders of the people in a way that augurs trouble for the government if allowed to go on unchecked.

The newly-established government schools are exhibiting a spirit that is in marked contrast to the *régime* of the old-time teacher who is now a back number. There is in the schools a desire for varied knowledge and independence of thought, a determination to obtain physical as well as mental development, and a bond of patriotism which are all hopeful signs. But, on the other hand, whereas the old time teacher knew one thing and knew it well—that is, his own language and literature—the tendency in the modern school is toward a smattering of many subjects, with no thorough mastery of any. This and similar defects may, however, be remedied in time. But there is a deeper and more radical evil that may well concern the friends of China ; that is, a spirit of insubordination in the public schools, which is a wide departure from the old time ideas of submission to authority. The teacher at the old school enjoyed a reverence and respect on the part of the pupil second only to that given to the parent. But in the modern schools pupils combine against a teacher or teachers when any act of a teacher displeases them, and when the matter is referred to the officials, the latter,

yielding at the point of least resistance, generally uphold the boys, and so subvert the discipline of the schools. And now it has come to pass that striplings in the primary schools are found sending petitions to the high officials of the province, and even to Peking itself, dictating to the government what its policy should be!

Collaterally there is an alarming dissemination of rationalistic ideas. Aside from the growing output of books of agnostic tendency, the tone of the native press is depressingly materialistic. *The Hangchow daily paper stated recently that no eminent scholar in the West now believes in a Supreme Being.* And this statement is a sample of the new propaganda. Young men in the government schools who know very little about the universe in which they live seem to be quite sure that there is no God in it. In fact it seems to be the boast of the schools that they reject the supernatural.

All of these clouds, however, have a silver lining, and there are other and brighter signs of the times that indicate that the kingdom of God is making advance in the face of all untoward conditions.

There are not a few earnest and patriotic Chinese who have their country's welfare at heart and who are spending and being spent in her service. These are the men who have been the backbone of the anti-opium agitation and but for whom the reform scheme would have fallen through. They are found sometimes in official circles, but more often, perhaps, among the local leaders of the people, and they are the political hope of the country to-day.

Protestant missionaries are winning more than ever the goodwill of a large number of Chinese. Some who might be named are widely known and esteemed for their work's sake. And not only their good deeds but their personal integrity are creating in the minds of many Chinese a new ideal which, unconsciously to them, is a Christian ideal. If any one becomes discouraged when he hears how Chinese talk about foreigners, let him remember that they are well-nigh as merciless in talking about each other, as, for instance, when they begin by saying, "We Chinese," and then go on to compare the characteristics of their own people to the honesty and straightforwardness they see in the foreigners about them. And a prominent Chinese gentleman said in a public speech not long ago: "If these missionaries have come over the seas to profit.



us, an alien people, what in proportion should be our exertions on behalf of own flesh and blood!" These are but samples of the leaven of missionary example.

\* There is a clearer conception in the minds of the people as to the spiritual aims of the Protestant church and as to the desire of its missionaries to establish a church in China which shall eventually be free of all foreign control. There is, however, much yet to be desired in this line, and the large majority, perhaps, have as yet only a hazy idea as to what the church stands for. But there has been an encouraging advance along this line within the past few years.

The leaven of the Gospel is working not only in the Christian communities that are springing up in all quarters, but also in the minds of many who are outside of the radius of these congregations. For instance, I recently called on a district magistrate who, when I made mention of the Gospel, said he had a book which was given to him by a missionary in Wenchow and which he prized highly. He brought it out, and it proved to be a New Testament. He said he could often not sleep nights, and he would light his candle and, reclining on his arm, read this book. He asked if it were possible to obtain another for a friend. He is said to be a man who deals with the people with unprecedented gentleness. This man, and many another through this province, owes his inspiration to Christian ideas and ideals. The effect of the sowing of the seed of the word by preaching and by the printed page, a part of our work that cannot be shown by statistics, is one of the most encouraging signs of the times.

Now may I add a few reflections as to the conduct of mission work under the peculiar conditions that exist at the present time.

First. We should by preaching and by practice more earnestly than ever *emphasize the spiritual nature of the Church of Christ*. Unworthy men, many of whom claimed connection with the Roman Catholic church and some also, alas, with the Protestant church, have so prostituted the name of the church to their own evil ends that in some isolated communities the church stands for nothing but a political machine, a by-word and a reproach. And even in those communities where the church is at its best, many of the most influential men in the place have an imperfect idea as to its relation to civil government. A little enquiry will soon convince any doubter that this is a

statement of fact. We are not so much concerned now with the cause of this state of affairs as with the remedy, and especially with the remedy that is in our hands to apply. Now no Protestant missionary that I know of has any political aim in view. But every Protestant evangelist is continually set upon with petitions and requests to use his political influence for the relief of actual oppression in cases which cannot be construed as persecution for the Gospel's sake. These cases are often pitiful in the extreme, and the appeals for aid are accompanied by the most plausible arguments in favor of the missionary giving a relief which it is in his power to bestow. But any lack of consistency in resisting such appeals is but the sowing of the seed for a bitter harvest in the days to come. A spiritual end cannot justify political means, nor will political methods ever produce permanent spiritual results.

Not only may harm be done by lack of personal care on the part of the missionary but also by lack of a firm hand in the control of Chinese assistants and church members, who are constantly tempted to use their connection with the foreigner to settle disputes and to further schemes of oppression or corruption in exchange for some personal advantage. A good and earnest man may have half of his influence nullified by one helper or church member who yields to the pressure of such temptation. Very few of these disputes or lawsuits go to the magistrates nowadays. They are settled out of court by unprincipled men who play upon what they claim to have of foreign backing. And while foreign prestige in official circles may wax and wane, yet among the people at large it was never more undisputed than it is to-day. And herein is the danger against which I would lift a warning signal.

Second. The missionary should, I believe, endeavor to *avoid talking politics* altogether, or if he must talk politics do so without any partisan bias. Of course politics is a new word and represents a new thing among the people of China, but the thing is here and probably here to stay. Take for example this railroad question. The sympathies of missionaries are probably with the British syndicate, and they see few of the evils which the Chinese predict. On the other hand, the Chinese are so at one in resisting foreign control of the road that even the native Christians in some quarters are taking a prominent part in the anti-loan agitation and are being applauded for it by the native papers. Now what is the mission-

ary to do? Should he "instruct" his Chinese friends as to the limitations of foreign loans, their benefits in other countries, etc.? If he does so, it will take much time, accomplish doubtful good, and probably raise a new and unnecessary barrier between himself and those whom he would win. Were it not better in such a case to be "swift to hear, slow to speak"? And so with other political questions as they arise, whether the issue be between Chinese and foreigners, or Chinese and Chinese. Aside from questions of conscience, is not the better way to avoid political discussion altogether both in public and in private speaking? Our Lord said to the representative of the mighty power of Rome, "My kingdom is not of this world," and He and His apostles rigidly abstained from discussing the political questions of their day.

Such an example on the part of missionaries, moreover, will help to discourage the native church as a church from taking part in political agitation, a danger that some recent events warn us may be a real one in the near future.

Third. There is an opportunity now as never before for the missionary to *win the personal regard of the Chinese among whom he lives*. The right of missionary residence is no longer disputed. He is recognized as a citizen of the place in which he lives, who for his good works is entitled to respect. The growing intelligence of Christian congregations and of the young men who go out from Christian schools is giving a new value to the estimate in which the church is held. Educated Chinese preachers meet with more consideration than formerly among the educated classes. And some of them are men who are widely respected in their communities. And, moreover, in the homes of high and low alike a way can be found for personal contact with the people. The situation therefore spells out clearly the word "opportunity;" and in making the best of this opportunity sympathetic personal contact, which is at the basis of soul winning, is a factor of prime importance. All missionaries should be "good mixers." For from the magistrates downward the people are ready to meet us half way, returning smile for smile, friendliness for friendliness. And in privilege of access to all classes the missionary has an opportunity that no other person possesses. The evangelist especially should be like his Master, who "*went about doing good*;" and like the apostles, who "*went everywhere preaching the word*."



Fourth. The occasion is opportune for *carrying the Gospel to every individual*. Never did the grace of God and the providence of God work in more beautiful harmony than in China at this time. On the one hand, the Lord is stirring the heart of His church with a determination to carry out His last command; and on the other hand, He is opening wide the doors and making possible the very thing which the church is stirred to do. But it is an enormous undertaking. We can but recognize the force of what Mr. William T. Ellis says: "Up to the present time foreign mission work has been a mere reconnaissance in force, and not a war. One of the hurtful delusions of the home churches concerning foreign missions (a delusion sometimes fostered by ill balanced reports from the fields) is that the whole heathen world is on the verge of conversion to Christianity. One of the commonest figures of missionary oratory represents the nations crowding into the church. Now the unwelcome fact is that heathenism as a whole has scarcely been budged by missions. Great as have been the missionary triumphs in spots the mass as such has hardly been touched by the Christian teaching. The overwhelming and, at first sight, immovable and impregnable heathenism of mission lands is a challenge for the churches. Now this big task calls for large measures. The brains which have created the vast commercial enterprises of the twentieth century must attack this work with equal adequateness. This undertaking is too great to be maintained on a basis of petty, pathetic, or heroic stories adapted to arouse the interest and sympathy of women and children. Unless it be established on a firm basis of principle and purpose by men who have the vision and courage and resourcefulness to plan tremendously and persist unfalteringly, the missionary work that the conditions imperatively demand cannot be successfully accomplished. One is made indignant, and almost disgusted, to behold the two-penny character of a work that is designed to transform nations. More than once, while on the mission field, I was tempted to write to the laymen of America: 'EITHER DO THE JOB OR CHUCK IT; DON'T PLAY AT IT.' The fact that the work is so gigantic, the enemy so active and so strong should but stir us to a more unrelenting determination to rout the enemy and to accomplish the business that lies before us. The missionary should have no such word as 'impossible' in his vocabulary, for nothing is impossible with God. Let us both plan and expect nothing short of evangelizing the whole terri-

tory, including every individual, in this generation. Multitudes are eager to read. Let us by organized effort put Christian literature into their hands. Agnosticism is coming in like a flood. Let us meet it with the word of God, expounded on the printed page and by the living voice. The door to homes and minds is ajar everywhere. Let us pay the cost in prayer and pains and enter in to capture the citadel of the hearts of this people, for 'prayer and pains through Jesus Christ can accomplish anything.'"

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### Imperial Edicts of 1907

IN reviewing the Imperial Edicts of the year one is apt to say, with a sigh of hope deferred: "It is the same old story—much of promise on paper." But this is not the whole story. Anti-opium reform bulks large in fact; a considerable advance has been made in putting constitutional reforms into practice (though perhaps not much more than re-organization can be claimed as yet, and that not very extensive in point of territory); sincere efforts to adjust the political relations of the missionary propaganda have been made, if only from an instinct of self-protection; and the enlightened policy of sending young men to study in Europe and America, as announced in Edicts of recent years, is proceeding more intelligently and with more care and zeal than ever, since the return of the five ambassadors. According to Dr. Morrison, correspondent of the *London Times*, there are now 420 Chinese students in schools and colleges in America alone.

The selections from Edicts which follows are taken from the translations in the *North-China Herald*.

#### CONFUCIUS

Dramatic and even startling was the first announcement of the year in the matter of Imperial legislation in an edict dated two days before the opening of the year, as follows:—

"In view of the supreme excellence of the great sage Confucius, whose virtues equal heaven and earth and make him worthy of the adoration of a myriad ages, it is the desire of her Imperial Majesty the Empress-Dowager Tze Hsi, etc., that

the great sage shall in future be accorded the same sacrificial ceremonies of worship accorded to heaven and earth when sacrifice is paid by the Emperor. Let the yamên concerned take note of this."

This was followed a week later with an Edict establishing at the birthplace of Confucius (Chufou, Shantung) a college in honor of the sage; and on the 14th January the following was decreed:—

"In the studies taught in the schools and colleges of the Empire Chinese should hold chief place, while those of foreign origin should hold the subordinate position. Moreover the aim of these schools and colleges should be to teach the students loyalty to the Throne, reverence for the great sage Confucius, a love for things military and a striving for solid education. Especially should care be exercised in selecting the right kind of professors and tutors for the Confucian college at Chufou in Shantung province."

#### THE CHRISTIAN PROPAGANDA

Probably some effects of the great Centennial Conference of missionaries reached the Throne. Sentiments expressed by Chinese officials who were guests of the Conference seem to be reflected in the Edict dated October 1st, which, though it only stated principles and policies already acknowledged, deserves quoting as a new charter of civil rights and official responsibilities:—

"Decree by the Emperor stating that since the dissemination of the Christian religion is permitted by treaty it is the manifest duty of all officials within the limits of the Empire to give protection to the lives and property of all foreign missionaries in the interior. Of late years, however, the burning of churches and the slaying of missionaries and converts have again been resumed to the deep regret of the Throne. An examination into the causes of this reveals the fact that the hostility between the masses and converts is due to the incapability of the authorities concerned in not properly settling disputes between these two sections of the Emperor's subjects. From the very first one of the clauses of the treaties sets forth that so long as a missionary in teaching the tenets of his faith and the Chinese who accepts his teachings are peaceable and lawabiding they must by no means be opposed or interfered with. Furthermore, that anything occurring



within the proper jurisdiction of the local officials of a district and concerning a subject of the Throne such matter or matters must be dealt with by the authorities immediately concerned, according to Chinese law. Indeed, the lines of duty incumbent upon Chinese officials could not have been more clearly laid down than as they have been set forth in the treaties. Under the circumstances, therefore, viceroys and governors of provinces are commanded to lose no time in selecting from the treaties made between China and foreign countries all the articles which have reference to the subject of missionaries and their work in the Empire, and then having compiled said articles to print them for distribution amongst all their subordinates holding office within the jurisdiction of said viceroys and governors. The recipients are to be told that they are expected to make a close and diligent study of these special abstracts from the treaties, so that when they have any business with foreign missionaries, they (the officials) may be able to act in strict accordance with the treaties. With regard to non-converts and converts who are Chinese, they are all the children and proper subjects of the Emperor and they are all alike amenable to the law of their native land. Those who break the laws of the country must suffer according to the laws of the country laid down for such cases. Those who enter upon litigation must go through the law courts in the usual manner, and all will be treated according to law without any distinctions being made as to who is a convert, or who is not a convert. Each man will be justly and impartially treated as the law commands. Let there be no attempt on the part of the authorities dealing with such cases to be improperly influenced towards one side or the other. Let the judgment given out in regard to them be so made that they will be joyfully recognized by all the litigants as impartial and accepted by us as just decisions. The provincial authorities are further expected to issue proclamations from time to time reminding their subordinates and the people under them of their obligations, so that Christians and non-Christians may live peaceably and law-abidingly together and refrain from oppressing one another or treating each other with contumely. In a word, if officials will only act with justice and impartiality towards all those under them without invidious distinctions, non-converts and converts will naturally adjust themselves to the normal conditions before them, eradicate all feelings of envy

and hostility and live at peace with each other. Proper care must be taken at ordinary times by the authorities to prevent the evil work and insidious rumours that desperadoes are ever seeking to spread about, in order to create trouble, and so give them the chance to pillage and plunder. Such attempts must be promptly and sternly dealt with and crushed. Should any district official be ignorant of the treaties, or deal unjustly with Christians, or, on the other hand, seek to curry favour with Christians by dealing unjustly with non-Christians thereby creating a disturbance which may have most serious results, the guilty official or officials will be sternly dealt with without mercy. Let this Decree be made known to all."

#### PROHIBITION OF OPIUM

It is seldom that law and its execution keep within hailing distance of each other in China. In the new anti-opium crusade we have a promising exception to the rule. Two Edicts summarizing the purposes of the Throne, as previously enjoined, will bring the subject sufficiently down to date on the legislative side. Under date of June 25th we have the following as to the traffic in general:—

"The consumption of opium is a great calamity to the people of this Empire. Last year we issued an edict prohibiting the cultivation and consumption of opium and commanded the Council of State to devise effective regulations on the subject for dissemination throughout the provinces and also commanded the various yamêns concerned to see to it that the said regulations should be observed in every detail by one and all."

In the 3rd month of this year (April-May) we again issued an Imperial Decree reiterating our previous command to the high provincial authorities to impress upon their respective subordinates the vital importance of obeying to the letter and putting into force the regulations concerning the cultivation of the poppy and the sale and the consumption of the drug, which were drawn up at our command last year and which received our approval and sanction at the time.

In our anxiety for the welfare of our people and the desire to eradicate evils harmful to them it must be understood once for all that this matter—the prohibition of the cultivation, sale

and consumption of opium—must be put into force without fail, and it is our command that the governor of Shuntien prefecture (Peking and dependencies) and the viceroys and governors and Tartar-generals throughout our Empire shall see to it that our wishes are strictly obeyed by themselves and their subordinates. Let each family, each household, be exhorted to put away from themselves the obnoxious habit, and like a disease let it be plucked out by the roots. It shall be the duty of the Customs' Service diligently to keep watch over the import of opium from abroad, whilst it is even more important to see to it that the Imperial regulations on the subject of the planting and cultivation of the poppy within the Empire shall be obeyed and the production reduced each year, so that the cultivation of the drug shall cease within the limit of time set for it by the said Imperial regulations."

Respecting the decree that all officials must abandon the opium habit, the following Edict from a pronouncement of the Throne, dated October 10th, is reported to have produced already a fair stampede among officials in some quarters to get thoroughly cured and to be able to retain their posts:—

"As for the civil and military officials in the provinces if only allowed six months to do so, it is to be feared that all will not be able to obey our Edict; we, therefore, command, as an extraordinary act of mercy, that beginning from the day of the promulgation of this our Decree, a further limit of three months be granted in order to enable all officials, high and low, to get rid entirely of their habit. It is to be hoped that all high officials, whether within the capital, or without, will do their utmost to obey our commands as soon as possible. As for the others, civil and military, those in Peking are to be under the surveillance of the high officials of the various ministries, while those in the provinces are to be watched by the Tartar-generals, viceroys, governors and Manchu brigadier-generals of the Tartar garrisons, who are to see that their subordinates obey our commands in deed and in fact. Let no one be careless or treat them with levity or indifference. Should any lack the will-power to go on with their self-denial or, being afraid of the difficulties in their path, stop midway, so that when the extra limit of time granted by extraordinary Imperial clemency has come it finds them still unable to get rid of the baneful habit, they shall be dealt with in



accordance with the regulations already approved of by us, and there shall be no mercy given to delinquents. Let no one say that we have not given him ample time to reform himself."

#### CONSTITUTIONAL AND ADMINISTRATIVE REFORMS

In pursuance of last year's memorable Edicts promising the setting up of consitutional government, the Throne has since repeatedly issued exhortations to the study of political science and the cultivation of honesty and zeal in the discharge of public duty as necessary preliminaries to efficient self-government. Various forms and stages of political organization have been set forth more or less definitely in this year's Edicts. On September 20th the following was issued:—

"As the two Houses of Parliament cannot at once be inaugurated, it will be necessary first to establish an assembly of ministers to confer on State matters and to prepare the foundations of constitutional government. Prince P'u Lun and Grand Secretary Sun Chia-nai are appointed to preside over the said assembly, and they are commanded to confer with the Grand Council on details and modes of procedure."

Local self-government in an indefinite way, and wholly bureaucratic in its control, is provided for in a comprehensive general edict under date of September 30th.

"By command of H. I. M. the Empress-Dowager, Tze-hsi-tuan-yu, etc., we issued an Edict sanctioning the principles of a constitutional government for the country; the date for actually putting into force the Decree is to depend upon the speed or tardiness of our subjects, who shall be able to show a proper appreciation and knowledge of the benefits of self-government to be granted them. As a proof of the earnest wish of the Throne to give a constitution to the country, we have already commanded the establishment, as a first step to the desired end of parliamentary representation, of an Imperial assembly to discuss Affairs of State (Tzechenyuen). In this Imperial Assembly it will be possible to judge of the speeches and arguments that will be heard in the future parliament, and their effectiveness or otherwise will entirely depend upon the nobility of thought and patriotic aims of the representations. It is evident, therefore, that the people must first be educated and taught that they must cultivate loyalty to sovereign and love for country as the groundwork of knowledge, for without education how can the

people obtain knowledge? and without being given the opportunity of local self-government how can they obtain the requisite experience to govern the whole country? They must, moreover, eschew all evil thoughts that may lead the country into trouble and unrest. To bring this about a careful selection of men of integrity and honesty must be made to fill the ranks of town councils and local representation—men who have the interests and welfare of the majority in their hearts and are willing to work diligently for the good of their fellow-men. We, therefore, hereby command the Ministry of Education to draw up a scheme of universal education throughout the Empire and of the books that are to be studied in the schools thereof. We also command the Ministry of the Interior to draw up a scheme of local self-government for the Empire, and, having obtained our sanction, to have these two schemes promulgated by Imperial Rescript for the information of the whole country. The viceroys and governors of provinces will then be commanded to select the places where self-government is to be first tentatively tried. The Ministries named above will also make frequent inspections to find out whether our commands have been carried out or not, so that as early a date as possible may be arrived at for the granting of the Constitution and Parliamentary Representations to the country. Let us have tangible results and not merely hollow appearances. This is our earnest hope.”

Finally as a connecting link between local and national bodies, provincial councils, not elective but appointive, are to be established by Edict of October 19th as follows:—

“As an Imperial assembly for the study of government affairs has been established in Peking it is also necessary that similar institutions shall be established in the provincial capitals by the viceroys and governors concerned, who shall select officials and gentry of probity and enlightenment to start these provincial assemblies. The members are to be selected from among gentry and people of the provinces fitted by integrity, character and ability for the purpose. No dishonest men or worthless characters shall be elected to such assemblies. Their duty will be to confer with and advise the officials about the abolition of all worthless institutions and the starting of necessary work for the public welfare and to assist the officials to put them into force. Matters of high importance must first be referred by the officials concerned to the Throne for approval.

Finally, in future, members of the Imperial assembly in Peking are to be selected from amongst those provincial assemblies. If the Imperial assembly needs information or advice on public questions recourse may be had to the provincial assemblies by application through the viceroys and governors of provinces. Besides the assemblies in the provincial capital each prefecture, sub-prefecture and district shall also start its local assembly or council, and this work is to be arranged and started at the same time as the provincial assemblies and on the same basis of procedure."

#### TRADE AND IMPERIAL FEDERATION

One of the most notable pronouncements of the year is the recognition of the need of systematic development of industries and national commerce. It is expressed in terms which seem a singular mixture of the crude and the scholastic, but it emphasizes a need of organization which will one day be met. The Edict is dated August 2nd and says:—

"China at the present day has her hands full of national problems. Her commonalty have not improved in riches; hence the necessity of paying more attention to finance and economic conditions. To attain this end we established the Ministry of Agriculture, Works and Commerce, to attend to those matters, but it is to be regretted that although several years have passed, the minds of the people have not been opened and enlightened as much as should be, and this has been due to the fact that officials of all degrees have not inaugurated reforms with proper energy and earnestness, while their manner of exhortation and their advice for the encouragement of the people have not been satisfactory. We, therefore, hereby command the viceroys and governors and Tartar-generals of provinces to instruct their subordinates to make all haste to start all kinds of industries that are needed and to exert themselves to encourage business amongst the people. Those who are able to promote agricultural enterprise, mechanical arts and handicrafts, trade and mines or any other kind of business, or aid merchants to subscribe capital for industrial enterprise and succeed in them, such officials and gentry who have worked to such an end will be rewarded by the Throne to an extraordinary degree. Should any be able to show that he has succeeded in starting a manufactory or industrial work with a capital of over ten million taels, where the workmen number



several thousand, such persons will be even more greatly rewarded, even to the extent of being raised to the peerage. We further command the Ministry concerned to draw up a scheme of rewards in accordance with the foregoing and report the same to us without delay. The said Ministry is also commanded to present an annual report upon conditions of trade and industries that have been started and brought to completion and success, and these annual reports are to be distributed to officials, high and low, throughout the Empire for their information. Should any official, led by private animus, fail to give proper assistance and protection to merchants and tradesmen, such official will be severely punished and no leniency will be shown. Let our aim be to have no land lying fallow within our border, no wandering bands of unemployed people, and let us all work to make our country wealthy and strong. This is our earnest hope."

An interesting response to recent testimonials of loyalty on the part of Chinese Emigrés in Malaysia is contained in an edict of August 21st, which, whatever deeper motives it may have, gives the Imperial imprimatur to a proposal which shows the Chinese are ready to go to the ends of the earth for money.

"Decree, in the name of the Empress-Dowager, in reply to memorial from the Ministry of Agriculture, Works and Commerce, in which it is stated that as Chinese residing in the islands of the South Pacific have now organized themselves into Merchants' Associations and Chambers of Commerce it is necessary that a special commissioner be sent by their Majesties to inspect these organizations and to grant rewards, etc. The Decree states that their Majesties are greatly pleased to learn this, and Chinese in the South Pacific have the Imperial appreciation and sympathy. Yang Shih-ch'i, Vice-President of the Ministry of Agriculture, Works and Commerce, is hereby commanded to proceed to the islands of the South Pacific to inspect these commercial associations and to tell their members of the Imperial solicitude and desire to take care of them. Furthermore, should any one succeed in bringing together considerable sums of money for the purpose of starting important mercantile enterprises for the encouragement of trade, such public benefactors will be granted noble rank in reward for their services, and the authorities are to give them every protection when they return to China."

Other notable Edicts of the year refer to the abolishing of distinctions between Manchus and Chinese, the allotting of lands in severalty, in a restricted way, to members of useless Manchu garrisons. There are many personal Edicts which exemplify the strange combination of severity with paternal care which marks the tone of the Throne toward the people, as in the reprimanding and then the promoting of T'ang Shao-yi, the present progressive governor at Moukden, and in the degrading and the restoration of Chao Chi-lin, the censor who virtually impeached Prime Minister Prince Ching and his son of gross bribe-taking. There are numerous Decrees calling for men of ability to come to the service of the State and conferring degrees on students, especially those returning from the colleges of America and Japan, who have passed examinations under the new *régime*. A rather remarkable edict (of July 11th) shows a characteristic striving to reconcile the old and the new order of things, and with this we close :

THE OLD ORDER CHANGETH. NATIONAL SCHOOL OF PROPRIETIES

"With the new order of things that have forced themselves into the lives of the people of the Empire, such as the changes that have taken place in education, in the army and in the matter of social amenities, it has been shown that steps must also be taken to fix or reorganize, as the case may be, customs that have hitherto obtained amongst the commonalty in regard to details in funerals, sacrifices, head dresses, marriage ceremonies, articles of use and dress. On a previous occasion the Ministry of Rites memorialized us concerning the establishment of a school for the instruction of national ceremonials (Li-hsueh-kuan). The said ministry has now presented to us a detailed report as to how matters should be dealt with in regard to the above, and we hereby give our sanction to the same in order that they be immediately put into force. We hereby further command the ministers of the said Ministry of Rites to take the lead at the head of their subordinates in the said school of national ceremonials, to carefully go over ancient and modern customs and to study the everyday life of the commonalty, select the best amongst them and bring them to our notice, in order that we may promulgate these recommendations as law to the people of the Empire. This is a proof of our earnest desire to prepare the way for granting a constitution and parliamentary representation to the country."

## The Commercial Situation in 1907

[Prepared from Notes made by a Foreign Merchant in China]

THE year 1907 will certainly not be reckoned among the prosperous ones recorded in the annals of trade in China.

The opening of the year found import merchants, both foreign and Chinese, with heavy stocks of foreign merchandise on their hands. The previous year had seen some kind of disaster to crops, either by drought or flood with consequent famine in many districts. Owing to the spell of prosperity experienced in Western lands the prices of goods were high and deliveries tardy, so that the real position of things was not at first realized to be of the serious nature that the progress of the year has proved. The high price of silver enabled those not encumbered already to purchase abroad, and the stocks they brought into the market made a bad position worse. The northern markets of China have not even yet recovered from the baneful effects of war and have not been able to relieve Shanghai of their normal supplies. The spoilt crops of large areas and the famine already referred to had also stopped the usual demand of certain places. All this has produced a strain that has in the course of the year proved too much for many Chinese merchants. Values have fallen all round and failures have been growing commoner.

At the time of writing the financial crisis in America has had the effect of tightening money all over the world, the unprecedented demand for gold has made that commodity dear in the largest silver-producing country in the world, while India, the world's largest customer for the purchase of silver, has famine commencing to stalk through the land. Silver holdings are therefore being thrown on to the market for realization. China has yet huge amounts to remit abroad for stocks still held here unsold and silver has fallen and is still falling, and until the rains come in India in May or June there seems little prospect of an advance in the price of silver. This fact is, however, preventing fresh stocks from coming on to the market and may improve prices for those in hand if, with the New Year, the markets in China resume their normal demand. Generally speaking, foreign trade in China during 1907 has gone from bad to worse until it seems that the lowest point must now have been reached, and we may hope to see a rift in



the cloud of depression. A country with four hundred millions of population provides a market which must revive when crops and harvests are good.

The growth of railways continues ; a new spirit is abroad among the younger generation in the cities and especially in the regions around the treaty ports. The cry of China for the Chinese, though crude in its application, is but the sign of a stirring of the sentiment of patriotism that may lead to the true unity of the Chinese Empire. The exclusion laws of America, Canada and Australia, are no longer regarded with indifference by the people of the land, and though the desire for a better system of education, for the development of railways and for a constitutional government has not yet produced very much in the way of actual result, still it is moving the minds of very many. To estimate aright the present results of progress they must be viewed in their cumulative aspect. The opposition to opium, itself a welcome evidence of a new spirit of life and vigour, has made tremendous strides as a popular movement in the year. What China now needs commercially is that her mineral resources shall be opened up and developed by modern methods, that the construction of trunk railroads shall be pushed forward rapidly for the development of her Empire and the welding together of its scattered parts into a great unity. Her system of agriculture too should be brought up to date and her silk, tea and other exports improved. At the same time her whole system of taxation with its dreadful and increasingly heavy pressure on the small farmer proprietor should receive detailed attention, for in the matter of the taxation of land and the irregular process of its collection China is coming perilously near to killing the goose that lays the golden eggs.

The mercantile community in this Empire would be wise to welcome the spread of Christian ideas among the people as making for that friendly relationship with other nations, without which legitimate commerce cannot hope to exist ; as tending to the improvement of relationships between man and man and class and class ; as improving the position of women and thereby raising the standard of home life ; as aiming at the abolition of superstition with its huge misuse of wealth in magic ceremonies, the tremendous economic waste through the burning of paper money and so on, all of which wealth will then go to the increase of the comfort and prosperity of the living of the land instead of being wasted on the superstitious support

of the spirits of the dead and the keeping of a low class priesthood in idleness.

Those living in the Treaty Ports who have the evidence of change and progress around them are scarcely in a position to realize to what a comparatively small extent this change has affected the huge areas of the interior. What has been accomplished is that a few drops of progressive yeast have been placed here and there throughout the Empire for the leavening of the whole lump of conservative ignorance. But though working slowly the process is sure, indeed inevitable, and another ten years will see great changes. At the present time foreign oil, cotton cloths, matches, condensed milk, not to mention cigarettes, can now be found almost anywhere, and these do but represent a fraction of what will be imported in days to come if China is in earnest in her attempts to educate the people and determines to tap her mineral wealth. The force of boycott which has been appealed to by the Chinese specifically against America in the last two years, and is now suggested in Che-kiang as a weapon of protest against Great Britain, had a specific cause. It was the wrong being done under the Exclusion Acts that appealed to the popular mind, and although the popular feeling was made much use of by Chinese who had axes of their own to grind and for the time being produced a good deal of harm, it was eventually abortive and in itself proved the growth in unity of purpose in China. It marked a great advance in comparison with the boycott which was tried against the French in 1884 and was practically a failure. While this is always a weapon that may be used for a time against a nation and can always serve the purpose of a threat it is not one that is natural to the business genius of the Chinese, for, speaking generally, in commercial relationships the Chinese are remarkably free from prejudice. The instinct to trade is so keen and the appreciation of good things from whatever source, whether it be general merchandise, machinery, modern methods of locomotion or what not, so ready, that it seems the only thing lacking to bring about an immediate revival of trade is an increase of purchasing power. And it is almost self-evident that everything that tends to the enlightenment of this race, to the increase of the intelligence of its youth, everything that makes for the establishment of peace within its borders, makes also for this power. With this growth in enlightenment will come the desire for the development of the resources of the

country with its much needed increase in revenue for the national exchequer; efficiency in administration for the abolition of official business and private 'squeezes,' and for the promotion of mutual intercourse and the amelioration of the social condition. On all such improvements the spirit of Christianity waits. Every foreigner in this land, and most especially those who are resident in the interior, who by friendly intercourse gains the confidence and respect of the Chinese, becomes an ambassador of that international amity which lies at the root of all sound international commerce. Progress (which is the inevitable concomitant of the missionary enterprise) and commerce (the province of the merchant) are perforce knit together in this Empire for its common weal.

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## Correspondence.

### CONFERENCE TRANSLATIONS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: May I take advantage of your columns to notify missionaries throughout the provinces that the Chinese translation of the "Letter to the Chinese Church" and "Resolutions on the Chinese Church" have now been sent by post to all mission stations—as far as they are given in the Directory of Protestant Missionaries.

A parcel containing several copies of each pamphlet and a circular letter has been sent to one representative of each mission in each centre or station where foreign missionaries reside.

A few more copies of these translations remain, and may be had on application to the undersigned. There are also spare copies of the "Resolutions as adopted by the Conference," the

"Letter to the Home Churches," "Letter to the Chinese Church," and the Memorials on Opium, and to the Chinese Government. Copies will be forwarded on application to any missionaries sending 10 cts. stamp to cover postage.

The Memorial to the Chinese Government was duly presented to the Waiwupu by the British, American and German Ministers, and the following acknowledgment was received by Rev. W. A. P. Martin, LL.D., Chairman of Committee appointed to translate and present the Memorial, on 3rd November:

"We noted that this Conference occurred in May of this year at Shanghai; that the delegates represented all the Missions in China; that the main purport of the two memorials enclosed was that Missions are of a non-political character; and that the British and German Ministers united with the American Chargé d'Affaires in asking that the said memorials be presented to the Throne and an Edict issued regarding them. We now have the honour to state that we have memorialized the Throne in the



matter. It has accordingly become necessary for us to inform Y. E. of this fact. We avail ourselves, etc. etc.

(Signed) NA TUNG.  
YUAN SHIH-K'AI.  
LIEN FANG.  
LIANG TUN-YEN."

Yours,

G. H. BONDFIELD,  
*Hon. Sec. Ex. Com.*

#### SUNDAY SCHOOL EXAMINATIONS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Influenced somewhat by what we heard at the Centenary Conference and elsewhere about the Sunday School work in India, the Sunday School Committee of this Presbytery decided to try the plan of having an examination for all the church members who were willing to take it, using the Scripture studied during the first half of the year in the International Sunday School Lessons as basis for the questions. Most of the pastors and leaders took up the matter fairly well, and examinations were held in twenty-two places on the day appointed.

Three sets of questions were prepared: one to be answered in writing, the second orally by adults without much education, and the third by the children. We have, according to Presbyterial records, a little over 3,000 pupils in our Sunday Schools, and of these 895 took the examination, 157 taking the written examination, 582 the oral examination for adults and 156 the examination for children. According to the markings sent in by the examiners, the number who stood over ninety per cent. was 108; over seventy and under ninety per cent., 238, under seventy per cent., 549.

All of the pastors and evangelists who reported at the Presbytery as having tried the plan, spoke in favor of it. It had stirred the people up to a greater interest in their Bible study and made them feel that Presbytery expected something of them along that line. Another examination will be held next year, when the Sunday School Lessons for the first half of the year will be the subject, i.e., the Gospel of John.

As the Sunday School Committee appointed at the Centenary Conference seems to be having some difficulty in finding the right man to call as General Secretary for China, why cannot a plan similar to the above be followed tentatively by each mission or church organization?

Yours truly,

W. F. SEYMOUR.

#### MISSIONARY STATISTICS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: While not wanting to trespass upon your space I should value the opportunity of referring to two letters which have recently appeared in the CHINESE RECORDER in reply to mine in the August issue.

The Rev. D. MacGillivray fears that my letter may make it appear as though the statistics of the C. E. Z. M. S. do not appear in his book, *A Century of Missions in China*. I have written to him personally and would add here that my remark had reference solely to the statistical summary at the end of the volume from which table quotations are naturally made. I should be very sorry to appear to cast any reflection upon the value and thoroughness of the book as a whole which surpasses

in detail any other recent volume on China.

The Rev. W. T. Hobart in his letter kindly corrects an error in my letter, for which I am obliged. The error is, however, I trust, not so serious as it at first sight appears. In the preparation of my statistical tables, not knowing Mr. Bitton's basis, I endeavored to follow past precedents and compared Prof. Harlan Beach's tables in his *Protestant Missionary Atlas* and the last edition (1905) of *The Hills of Tang*. In the last mentioned book Prof. Beach gives 24,117 communicants for the Methodist Episcopal Mission and adds the footnote, "This number includes probationers who are regarded as communicants." As my basis was communicants I followed Prof. Beach's precedent.

The statement in my letter "We (Mr. Bitton and myself) have both included probationers with communicants in the case of the M. E. M. as their report does not differentiate them," arose from the above mentioned facts. I evidently mentally transposed Prof. Beach and Mr. Bitton and had the *policy* of the M. E. M. and not its *report* in mind. The report gives four columns:—Members, Probationers, Members and Probationers, and other adherents. The figures I give as communicants in *The Chinese Empire* will therefore be correct if Prof. Beach's footnote correctly states the M. E. M. policy, though I regret the confusion in my letter pointed out by Mr. Hobart.

The main point of my letter was to urge that communicants only should be the basis of future statistics. I still trust this may be possible.

Yours faithfully,

MARSHALL BROOMHALL.

#### REPLY TO RUSTIC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: When Rustic attacked the syntax of the sentence in Dr. Richard's article, he must have been short of matter. He certainly was lacking in taste when he let cheap sarcasm do the work of argument. He is deficient in his logic in dealing with the case and remarkably feeble in the conclusion he draws that the "Dr. and others must move on, etc."

Let me point out:

1. That Dr. Richard does not say that the principal constituents of the K. of G. are trams, etc. His writings do not even imply as much. If these minister to the righteousness of nations, peace and joy amongst men, then these too may be counted a factor in the progress of mankind and must operate under the redeeming will of God. The explanation and conclusion in the letter are Rustic's own and are somewhat seedy. It may here be pertinent to ask whether Rustic will admit any relation between the kingdom of God and material progress, political advancement and human freedom. If he does, then he agrees with Dr. Richard; if he does not, then he has arrayed against him all the evangelical preachers of the day, such as Rev. F. B. Meyer, B.A., etc., etc. In that case we have the unexpected find of a second Simon Stylites, high on his pinnacle withdrawn from the hum of cars and the pleasures of rickshas, baking in the summer sun, or cooling himself in some lonely mountain cave.

2. I would also observe that whilst there is a difference between physical and moral laws—

though in this connection it would be well for us to ponder Dr. Drummond's able treatise on the matter—yet I take it that Dr. Richard was not referring to this aspect of the matter in the case of the drunkard and the million, but rather to the change of mental attitude that had come about. It may be said that both parties had determined,

Not in thought, not e'en in inmost thought  
To think again the things that  
made the past so pleasant, etc.

That is to say, the one would never find pleasure in going to a public house and the other in riding on donkeys. And in a certain sense the question is reduced to a simple problem in physics—the amount of the momentum in each case. This of course is easy of solution. Apart from this simple calculation in mathematics the point is that Dr. Richard uses a very common literary custom and expresses himself by a pregnant expression.

3. I think everyone will agree with Mr. Morse when he said at a public meeting the other evening that Dr. Richard is not thought any the less of because of his other-worldliness. He would be the first to own and confess that in all progress the

Divine is the only permanent element. Is not this evident to every cultured mind who has read the October article and other writings of Dr. Richard?

4. Now the question suggests itself on the morality of such letters as Rustic has written. Do they not indicate either careless reading or little acquaintance with the writings criticized? In any case there is a question of righteousness involved. We are exhorted to arrive at just judgments. This is an important element in the courtesy and morality of the heavenly kingdom.

If Rustic will confess that he is not ashamed of his own, which I feel certain caused his mind honest pride in preparing, we may have a friendly discussion on these matters. So I will not say more now except remark that I am deeply grieved that Rustic in his thoughtless moments treated with such levity the sacred name of Deity. In some article that appeared in your magazine not so long ago from an uncle to a nephew there is some wise advice—but, Sir, why proceed to quote? I now live in a town, and beg to remain,

Yours, etc.,

EVAN MORGAN.

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## Our Book Table.

The "Standard" system of Romanisation is rapidly being taken up all over China. The Educational Association printed the first edition of the Primer of Standard Romanisation with some apprehension that it would be a financial loss. Last year

this was their best selling book. Now we have this "Easy Catechism of Christian Doctrine." It is just what was needed for enquirers' classes. Clear type, white paper, good form, this book is sure to have a large sale. (Price four cents per copy).



Andrew Murray's *Abide in Christ*. Translated by D. MacGillivray. Mandarin. C. L. S., Shanghai. 8 cents.

Excellent Mandarin. Ought to be circulated by the thousand.

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Outlines of Gospel Truth, by Rev. R. A. Haden. Chinese Tract Society, Shanghai.

A catechism of Christian Doctrine, explanatory, hortatory and devotional. This book is in Mandarin, and simpler Mandarin than is usually employed. Those who want a catechism for the very ignorant will find this useful.

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Physical Exercises for Girls. Translated by Ethel M. Squires, B.A. Illustrated by Rev. A. Evans. C. L. S., Shanghai. 8 cents.

This book is in Mandarin, but one unfamiliar with the subject will find it difficult to understand. For instance, 在一處走, "Walk in one place"! If one walks at all one cannot remain in one place. Does it mean "Beat time"? The artist has evidently found it a hard task to depict little girls in Chinese dress performing athletic exercises without disarranging their robes or appearing less decorous than maidens who observe the (Chinese) proprieties ought to be. He has succeeded as well as possible.

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Commentary on the four Gospels, by Mr. A. J. H. Moule, B.A. Wên-li. The Chinese Tract Society, Shanghai.

Mr. Moule's Commentary on the Old Testament is well known. He has a well-deserved reputation for careful, devout and accurate writing. He means to go through—and this book is the

first instalment of—the New Testament. The comments are really enlightening and to the point. Chinese pastors and helpers will find this book full of suggestions and extremely useful to them when preparing their sermon matter. The book is printed on maopien paper in the good old fashioned style beloved of the Tract Society.

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The Scripture Idea of Sin and Salvation, by Dr. Laidlaw. Translated and edited by Rev. E. Morgan. Christian Literature Society, Shanghai. 15 cents.

This is a good book on a great subject, and it has been carefully translated. The style is Wên-li, and must be described as "High." Mr. Morgan, evidently, means this book to be used by those Chinese pastors and teachers who have had an excellent education and some training in theology; the ordinary church member will find this book beyond him. Even the best Christian scholars will find it needful to talk over the contents of the book with their foreign pastors if they are to understand it thoroughly. Such a phrase as 救主靠聖神以挽回之祭感化人心 will bear a lot of explanation, and such phrases are numerous in this book.

The printing is in clear type on white paper and has a very good appearance. The references to Scripture passages are sometimes in small type and double columns, which is good, and sometimes in the same type as the text, which is not so good.

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Beautiful Joe, The Autobiography of a Dog, by Marshall Saunders. Translated by Mrs. MacGillivray. C. L. S., Shanghai. 20 cents.

This is a little book which has had a large sale in Britain and

America: its aim is to teach children to be kind to animals. The Shanghai branch of the Society for the Prevention of Cruelty to Animals gave a grant to defray the expense of printing the book. Mrs. MacGillivray has made the translation into very simple Wên-li, which is almost as easy as Mandarin. The book is excellently printed on white paper and is in large clear type. There is one coloured and three black and white illustrations by a native artist; very good ones too. The Chinese need instruction on no subject more than on that of kindness to dumb creatures, and this is *the only book* of its kind in the Chinese language. There are *millions* of children in China who would prize the book if it were put into their hands and even the grown-up population would read it with pleasure and, let us hope, with profit.

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Pioneers of Science. By Sir Oliver Lodge. Translated by Rev. J. Sadler. C. L. S., Shanghai. 25 cents.

The English original of this is an intensely interesting book which tells in popular language the history of the pioneers of science and estimates the value of the achievements of each pioneer. The author, Sir Oliver Lodge is, as everyone knows, one of the most famous living scientists. His estimate of the work accomplished by his predecessors is of very great value and his exposition of the progress of science is so lucid that it has all the charm of a story.

The translation has been well done. Any intelligent Chinese with an ordinary education ought to read this book with interest and pleasure. The type is clear, the paper good and the get up of the book pleasing. J. D.

China in Legend and Story. By C. Campbell Brown, Presbyterian Mission, Amoy. 253 pages. Fourteen illustrations from original photographs. Oliphant, Anderson and Ferrier, Edinburgh. 3/6 net.

Mr. Brown has given us a very interesting and well-told collection of some seventeen stories, true to legend or fact, covering a wide range, representing every class of the community, from mandarin to thieves and beggars, and embracing as well some of the Christian element. His view-point is, as far as possible, Chinese rather than foreign, and shows religious transformation from within rather than from without. The scene of the events lies in southern Fuhkien, and the object of the book is to show how Chinese people live and think, first when they are heathen, and afterwards when they are Christian.

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Health Hints for Missionaries to China. By H.W. Boone, M.D.; P.B. Cousland, M.B., C.M.; C. J. Davenport, F.R.C.S. Published by the Medical Missionary Association of China. 22 pp. Price 20 cts. For sale at the Presbyterian Mission Press.

This little pamphlet is designed to guard the missionary against the encroachments of disease and how properly to conduct himself here in this land of malaria and mosquitoes, though primarily it was prepared for the use of Boards and candidates at home, describing necessary outfit, needed health examination; etc. If we all hearkened, there would be fewer graves in China. Hear this: "The best armament for a missionary is common sense—sense to know how to act, how to dress, how to take recreation in the new environment in which he finds himself. Disaster is often born of ignorance; more often it is the outcome of folly."

A new international journal for students is announced for January 1st, 1908. It will be the official periodical of the World's Student Christian Federation, the organization that unites the various national movements for promoting Christian work among students. The new magazine will be published in English. Mr. John R. Mott will be the editor. It is to be issued quarterly from the office of the Federation, 3 West Twentyninth street, New York. The magazine will be a newspaper only in the sense that it will chronicle the most important events and call attention to achievements in Christian work among students in all parts of the world. Real contributions to knowledge of the conditions of student life in various countries will be published. One article will appear in each number dealing with the problems of the student's personal religious life. Considerable space will be devoted to discussion of the best methods of dealing with the great problems of Christian work as carried on in the various countries. Reviews of books of international interest to students will be a feature and editorials will appear in each number.

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Life of Paul, 使徒保羅事蹟. American Mission Press. Pages 112. Maopien paper. Map of Paul's travels. Price 9 cents.

This is by the Rev. James Steele, of the Swatow Mission of the English Presbyterian Church. Until Hedley's Paul was issued by the North China Tract Society (was this the famous and solitary book of the year?) there was a great gap in our literature on Paul. With the exception of MacGillivray's Spiritual Development of St.

Paul, which of course did not deal with the outward facts of the life, there was nothing at all. Now Bible-classes, etc., can have a capital hand-book on the great missionary. Mr. Steele has mainly followed Dr. J. Paton Gloag's Life of Paul in the well-known Bible Class Primers (T. and T. Clark, 38 George St., Edin.), though he has also profited by Hastings' Bible Dictionary and Sir W. M. Ramsay's wonderful researches on the scenes of Paul's travels. On pages 6, 7, 15 are some obscure lines. On page 6 it is stated that Simeon, who saw the infant Jesus in the temple, was the father of Gamaliel. The note of conjecture has evidently dropped out. The *Jesus* of Col. iv. 11 here appears (p. 4.) as 耶穌, not as 耶數, which is apparently the usual form in all the versions of the Scriptures. But these are trivial things, which can be improved in a second edition. The map is very inferior to that in Pott's Extension of the Kingdom. This of course is not the book to hand to an unbeliever when you want to show him the sort of stuff Christ's followers were made of in those days. It is for a class with a red-hot teacher. Otherwise these are but dry bones. The life of Paul, to inspire with heroic ideals, is still to be written, and should it not be written soon? A hundred years has gone, and yet no popular life of Paul!

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#### BIBLE WORK IN CHINA.

From the 91st Annual Report of the American Bible Society. 1907.

The China agency of this Society was established in 1876. It has six colportage districts in different parts of the Empire. Its circulation is largely in Man-



darin, High Wên-li and Easy Wên-li, besides various local and colloquial dialects. The circulation reported for 1906 is 497,659 vols., making an aggregate circulation of 10,488,881 vols. since 1876.

What a change since Robert Morrison declared that to circulate the Sacred Scriptures in China extensively is not practicable. And even ten years later the circulation, notwithstanding all efforts to *give away* the books, was only 1,500 vols. Now, though three great Bible societies are busy, they all are more than occupied with the distribution, besides all the books are now *sold*.

The ruinous exchange hit this Society very hard this year; the most alarming retrenchments having been necessary in consequence. The sad results are seen in the figures for 1906, which fall below those of 1907. Thus

Bibles. T'ments. Portions.

For 1905	6,939	32,082	586,831
For 1906	5,952	28,814	399,753

But now that exchange is once more favourable we may expect to see a forward movement. The statement that the Bible was to be introduced into the government schools of the Lianghu viceroyalty is still going the rounds. We only wish it were true. At the same time the schools *are* calling for copies of our Sacred Classic. Many others, too, wish complete copies instead of the small portions with which they were wont to be satisfied. Doubtless the growth of the Chinese church also helps to account for this demand. The total of the three societies is much ahead of 1906, and if this Society had not to dismiss over forty colporteurs, its total would also be larger. We call special attention to the sketch of the late Bishop

Schereschewsky on pages 10 and 11. We hope a life of him will be written. He was one of the most remarkable missionaries who ever laboured for the conversion of the Chinese.

Not many mission secretaries have made better use of their time on their abundant travels than has Rev. Dr. Arthur Judson Brown, of the Presbyterian Board of Missions, who was one of the first to visit China after the Boxer uprising and who extended his journeys over a large part of the globe.

Of the vast increment of knowledge thus accruing his own Society was the first to reap the benefit, yet all Societies and a great circle of readers are indebted to him for much illumination from his "New Era in the Philippines," and especially from "New Forces in Old China," a volume of singular range and penetration of judgment when it is remembered that its author was in the East for the first time. To these valuable contributions to missionary and general literature Dr. Brown has now added a third of a quite different sort, called "The Foreign Missionary," with the subtitle of "An Incarnation of a World Movement," published by the Fleming H. Revell, Co. In the compass of four hundred pages and under nineteen chapters Dr. Brown discusses the entire range of topics connected with "the foreign missionary," beginning with the Motive and the Aim of his work, including the General Administration of the Board, the Qualification and Appointment, First Impressions and Language Study, The Missionary at Work; his Financial Support, his Physical, his Intel-

lectual and his Spiritual Life; his Relations to the Home Board, to the Home Churches, to his Associates, to the Natives, to the Native Church and to his Critics. Three chapters on The Real Strain of Missionary Life, the Spirit of the Missionary, and the Missionary's Reward close a book of unique value which ought to be read not only by all missionary candidates, by all Student Volunteers, and those who are taking courses of mission study of any sort, but likewise by the rank and file of those who believe in missions and who contribute to them.

A. H. S.

Twentieth Annual Report of the Christian Literature Society for China, 1906-1907.

This is the "Diffusion" Society's Report, and the titles of the paragraphs into which it is divided give a fair idea of its interesting matter:—World Movements affecting China, The Mercantile Attitude, The Missionary Attitude, Missionary Adaptation, Some Missionary Ideals, and so forth.

The paragraphs to be especially commended to missionaries and their Home Boards are those dealing with 'Adaptation' and 'Ideals.' They will not perchance meet with unanimous acceptance, but they draw attention to serious problems and they emphasize the Society's appeal for an increase in the number of missionaries devoted to the work of literature. This appeal, though a hardy annual, has lost none of its force or urgency. A definite request is made in this Report for twelve men to take up the following duties on behalf of Christian mission work in China:—

One, to read JAPANESE books sent into China and follow their effect. We ought to know what they are doing. They also are after the soul of China.

One, to read Chinese newspapers and books of the secular press. We ought to watch the trend of native thought and meet it adequately and continuously.

One, to revise some books of ours and bring them up to date and generally act as editorial secretary.

Two, to edit the "Daily" which was so much talked of at the Centenary Conference, but which could never begin without new men.

One man to travel among missionary centres and conventions and make our books known.

One, to be the mainspring of our Central Book Depot in Honan Road.

Five, to produce new literature in conjunction with the ablest Chinese scholars that can be procured. Total 12.

The sales of books and papers by the C. L. S. during the year amounted to the sum of \$12,205.78 in spite of much competition and piracy. Mention is made in this Report of the great loss sustained in the deaths of the late Dr. Y. J. Allen and Sir Thos. Hanbury.

In view of the criticism with which part of the work of the C. L. S. has been greeted by some of the more rigid and cautious among us, it is encouraging to find the following sentence in an early paragraph of the Report: "We, together with all our brethren, will continue to tell China that there is no hope for individual or national salvation apart from the Gospel of the Blessed Son of God." The Christian Literature Society for China may be well assured that while it continues to hold the ideal of individual and national salvation through Christ before the Chinese in adequate, up-to-date literature it will not lack the sympathy and support of the missionary body both here and in the home lands.

W. N. B.

Records of the China Centenary Missionary Conference, held at Shanghai, April 25th to May 8th, 1907. Shanghai, *Centenary Conference Committee*, 1907. Price \$3.50.

This is a book that should be in the hands of every missionary in China and of every person interested in missions to the Chinese, whether in China or elsewhere. The *RECORDER* dealt so fully with the Conference itself, both before and after the meetings, that it is unnecessary now to add much to what has already been said.

Following a very clear and satisfactory table of contents and a list of illustrations there is a useful and valuable introduction, from which one can learn the history of the Conference and something of the time and care devoted to the preparation for it by the members of the Executive Committee—its constitution, the program and general arrangements, the attendance, etc. This will be a useful account when the time comes for calling the next general conference. Following this the program is given in full as it was presented to the delegates on assembling; the Rules of Procedure are added, and then we find the abstract of proceedings (or Minutes) with a list of all committees appointed.

On pages 1 to 405 are printed in full the twelve papers and the Memorials which were prepared for the Conference by the various committees; papers which to the student of missionary work in China are a veritable thesaurus of information. The history of what has been accomplished in the hundred years, the present aspect, and the plans that at the time seem wisest for the future—all are found here, stated by master minds. And

yet, of no less importance, are the discussions and resolutions, which are given on pages 409 to 763. Here the work of each committee is taken up in regular order, under each title the "Resolutions as Presented" are printed first, followed by the report of the discussion on them, and the "Resolutions as Adopted" are at the end. The arrangement shows the manner in which the questions were treated at the Conference; each committee published in advance its paper on the subject which it had been appointed to consider and present; on the evening previous to the discussion of anyone committee's subject, printed resolutions prepared by the committee along the lines laid down in its paper were distributed to the delegates, and finally these resolutions were brought before the Conference by the committee's chairman, discussed freely and fully by both friend and foe, amended, counter-amended, torn to pieces, patched together in new patterns and, in short, given as complete an overhauling as to the minds of the delegates they seemed to need, after which they were adopted by the Conference in form as now given.

Truly, if any one should desire to know how the missionary body of China regards any one of the questions discussed by the Conference, there can be no more true way of finding out than by reference to these pages.

It is inevitable that a conference of such wide representation and interests should deal with questions not on its program, and so it is not surprising that there are nearly nine pages of supplementary resolutions. Part III gives several elaborate tables of statistics, prepared from those "compiled by the Rev.



W. Nelson Bitton of Shanghai for 'A Century of Missions in China.' They are not the least useful part of the volume by any means, and are both interesting and instructive. In the Conference Directory, which occupies the next twenty-five pages, are found the names of 509 voting members, 63 representatives of Home Boards, and 615 visitors, or a total of 1,186 persons who attended the meetings. Three Appendices and a good (though not perfect) Index complete the volume.

The subjects discussed by the Conference and recorded in this volume are the following:

1. The Chinese Church; 2. The Chinese Ministry; 3. Education; 4. Evangelistic Work; 5. Women's Work: General; 6. Women's Work: Educational; 7. Christian Literature; 8. Ancestral Worship; 9. Medical Missions; 10. The Holy Scriptures; 11. Comity and Federation; 12. The Missionary and Public Questions; 13. Memorials (1. Letter to the Chinese Church; 2. Memorial to the Home Church-

es; 3. Memorial on Opium; 4. Memorials to the Chinese Government.) In addition to the resolutions passed on these questions there were some supplementary ones.

No other Conference has attempted to gather its opinions on every theme into definite pronouncements. This time experience was ready to announce all those things "which are most generally believed" on the principles and practice of missions in China. Herein is the uniqueness of this record, as compared with all previous ones. Let Boards and missionaries thumb the volume well.

#### ACKNOWLEDGMENTS.

*Macmillan & Co.:*—

The Girls' Book of Poetry. Part I, Junior; Part II, Intermediate; Part III, Senior. 4d. each.

English Essays. Selected and edited by J. H. Fowler, M.A., Assistant Master at Clifton College.

Macmillan's Supplementary Readers, Shakespeare's Merchant of Venice, Julius Cæsar, Macbeth, King Lear, A Midsummer-Night's Dream and the Tempest. 6d. each.

### Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

#### *C. L. S. List:—*

Sir Oliver Lodge's, the Substance of Faith Allied to Science, a Catechism, translated by Dr. Timothy Richard.

Physical Exercises for Girls. By Miss Squire (ready).

Confucianism and Christianity. By Wang Ping-k'un (out).

Beautiful Joe. Mandarin and Wên-li (ready).

Industrial History of England (out).

Leaders of Modern Industry.

Milner's England in Egypt (out).

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

Laidlaw's Sin and Salvation, E. Morgan (out).

The Incarnate Saviour. By D. MacGillivray.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne (ready).

*Shansi Imperial University List:—*

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer (out).

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller (in Press).

The Five Great Offerings. By F. W. Baller.

Organ Instructor. By Mrs. R. M. Mateer.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

His Life. Dr. C. H. Fenn.

Concordance. Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By a Chinese friend.

Catechism for Primary Sunday Schools. By Mrs. Crawford.

Choosing a Life Work; Yours. A manual of texts for young Christians.

Stones from the Brook.

Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls.

Both in mandarin. Many Infallible Proofs. Inspiration of a Christian Fullness of Power. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic.

Practical Physics.—These both by H. G. Wintcher, B.Sc. and Bae Yü-chang, of the Shantung Union College.

By Y. M. C. A.:—

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

# Missionary News.

## Presbyterian Church of England

### STATISTICS OF THE FORMOSA MISSION FOR THE YEAR 1906-1907

Communicants on the Roll  
31st October, 1906 ... 3,101

#### Additions:—

Adults baptised ... 223  
Baptised in infancy, received  
to communion ... 12  
Restored from suspension ... 2  
Total Additions ... 237

#### Deductions:—

Deaths ... 71  
Suspensions ... 16

Gone elsewhere ... 1  
Total Deductions ... 88  
Net increase in number of  
Communicants ... 149

Communicants on the Roll  
31st October, 1907 ... 3,250  
Members under Suspension ... 165  
Children on Roll 31st Oct-  
ober, 1906 ... 2,407  
Children baptised, net in-  
crease ... 176

Total baptised children ... 2,583  
Total Church Membership  
31st October, 1907 ... 5,998  
Native Givings during 1906, \$11,606.  
Native Ministers, 5; Elders, 100;  
Deacons, 163.

## Presbyterian Church of England

### CHINESE MISSION—SINGAPORE, JOHORE AND MUAR

#### I.—Membership:—

	Men.	Women.	Children.	Total.
Members ... 1906	210	106	213	529
Baptised ... 1907	13	6	10	29
Received ... 1907	48	10	4	62
1st Communion ... 1907	3	5		8-628
Less deaths and removals				— 81
1907	221	106	220	—547

#### II.—Contributions:—

	Men.	Women.	1906.	1907.
1. Bukit Timah ... 43	21	64	\$214.44	\$171.68
2. Seranggong ... 27	11	38	100.02	72.08
3. Tek Kha ... 23	12	35	93.15	173.88
Pastorate ... 93	44	137	407.61	417.64
4. Tanjong Pagar ... 27	11	38	412.76	475.75
5. Paya Lebar ... 11	4	15	62.05	66.08
6. Gaylang ... 6	2	8	21.48	15.48
Pastorate ... 44	17	61	496.29	557.71
7. Prinsep St. Straits				
Chinese ... 15	29	44	348.66	672.13
8. Johore ... 42	9	51	263.97	282.24
9. Muar ... 27	7	34	111.49	598.28
Total ... 221	106	327	1,928.02	*2,528.00

\* This does not include Chinese Christian Association \$147, nor Chinese Reading Room ("Su Po Sia") \$2,146.25, nor School fees.

#### Superintendents.

Rev. J. A. B. Cook, 1881.  
Rev. W. Murray, M.A., 1902.

#### Pastors.

Rev. Tay Sek-tin.



## Presbyterian News

### WU SHEN SYNOD

The "Wu Shen" Synod, or the Synod of the Five Provinces, will meet in the Presbyterian Church at the South Gate, Shanghai, at ten o'clock a.m., February 12th, for the opening session. The following sessions will be held at the International Institute, French Concession.

### PRESBYTERY OF SHANTUNG

The Presbytery of Shantung has just had its annual session. It is composed of seven foreign ministers, eight native ministers (all self-supporting), one licentiate, and four candidates for the ministry. It has 111 preaching chapels, twenty-seven organized churches, fifty-four elders, and sixty-nine deacons.

It added on confession this year 342. Total number of communicants is 3,313. S. S. membership is 3,025.

Contributions amounted to 5,459 Mex.

A permanent evangelistic committee was appointed. Plans were enthusiastically adopted for the evangelization of the territory occupied by the Presbytery. This territory is estimated to contain at least 150,000 villages, or a population of nearly 10,000,000.

W. O. ELTERICH, *Stated Clerk.*

## Bubonic Plague at Tengchowfu in Shantung.

It will probably be of interest to your readers to know that this part of the Empire has recently been visited with that dread disease—the bubonic plague. This city is in the direct line of coolie traffic between

Shantung and Manchuria, many thousands passing through here every Spring going there, and returning in the fall. Fortunately we have escaped the plague heretofore, though it has been known to be raging in some parts of Manchuria nearly every year for some time. About two months ago, however, there began to be many cases of severe illness followed by death within two or three days. There were many mild cases of headache and general discomfort, which seemed to be la grippe, quite a number of which showed decided meningeal symptoms. After a time it began to become known that many of those who died developed, at some time in their sickness, bubonic swellings, so it did not take long to decide that we had genuine pest in our midst. A doctor came up from Chefoo at the request of the Taotai, and with the local missionary doctor examined several cases. There was no doubt of the nature of the disease.

The missionary schools, both boarding and day, were closed for a time, and the missionaries all left, part to attend Mission meeting and part to get out of danger. On returning from Mission meeting I found, on careful inquiry, that over 200 deaths had occurred; most of them were women and children, especially children. For some distance on one street nearly every house had lost one or two, and in some places whole families had been wiped out of existence. The disease was the worst in two opposite sides of the city, right near the city wall. During the last two weeks there have been very few cases reported. In fact we thought it had died out, but to-day I have heard of two or three cases, in which

death has taken place inside of a few hours, or in a day or a day and a half.

The officials have given orders to have the streets cleaned up, and seem to want to do something to stop the disease.

The missionaries are now returning. Of course our missionary work has been interfered with in no small degree by the closing of our schools and the scattering of the pupils. We hope they are bearing witness for the Master, however, wherever they are. The work among the women is practically stopped also and Sunday School and church work much crippled. Pray for us.

W. F. SEYMOUR.

## A Trip to Manchuria

BY DR. W. A. P. MARTIN

Though no great traveller, I had trodden the soil of ten out of the "eighteen provinces," but prior to this trip I had not been nearer to Manchuria than Chefoo, where I could see the flash and hear the roar of guns at Port Arthur. The trip of which I am about to give account was therefore a considerable addition to the extent of my travels, and it added more to my acquaintance with missions than it did to my knowledge of geography.

The occasion was the opening on the 10th November of a new church by the Scotch Presbyterian Mission at Mukden, the old capital of the Manchus. As the senior missionary of the Far East I was asked to preach the dedication sermon. Nine inches of snow had fallen the day before and the roads, like Cocytus, were rivers of mud,

yet the large edifice was crowded to its utmost capacity.

The membership amounts to six or seven hundred, and they have a native pastor who is highly esteemed. They are beginning to feel their responsibilities and are pushing their branches and off-shoots in all directions. When a church supports its pastor it may be called self-supporting. Besides doing this the church of Mukden carries on many forms of Christian activity, and this new start marks an era in the history of Manchurian missions.

The old church which stood on the same ground was the first in that region to be demolished by Boxers in 1900. It has now risen from its ashes—magnified and glorified as an emblem of triumph. The people so regarded it, and many of the high mandarins expressed their sympathy. On Monday a social reception was given by the congregation to Chinese officials and foreign Consuls. The Viceroy sent a representative, who took the chair; he was an old student of mine, and the city prefect made a warm-hearted speech, saying plainly that he rejoices in the spread of the Christian faith. To me and to others he said that his first mental awakening was obtained from a book of mine on Christian psychology, and he called himself my "disciple."

The Mission has two effective hospitals—one for men, under Dr. Christie; one for women, conducted by Miss Starmer, M.D. This flourishing Mission was founded by the Rev. Dr. Ross, whom I met many years ago at Peking. He is now temporarily absent, and the native pastor paid him a glowing tribute, saying that "his holiness and Christian graces were such that the sages

of China would have bowed down before him." The senior influence now in the Mission is that of the Rev. Jas. Webster and Dr. Christie, whose silver jubilee as missionaries coincided with the "feast of the dedication"—they having entered Mukden just a quarter century before that day. Both have made their work deep and broad; one in saving life and training a corps of life preservers, the other in promoting education, training preachers and seeking to win the higher classes. In this he has succeeded to the extent of gaining many friends for himself and the Mission.

His success is not to be judged by the number of converts among the mandarins. As a class they take their cue from the court. Many secretly believe in Christ, but until some Constantine hoists the banner of the cross they dare not make an open confession. That the missions in that region enjoy the favor of these influential officers is evident from the large representation on Monday.

On Tuesday, conducted by Rev. Mr. Webster, I proceeded to Newchwang, the chief seaport, some 300 miles distant. There I addressed a large audience in a Chinese theatre; the chief magistrate being in the chair, the principal and students of the commercial college in attendance. My subject was *True Reform*, and I pointed them to the effect of the Gospel as a renovating force, the only hope of China and the world.

At both cities I addressed meetings of foreigners in English, and at Newchwang I was surprised by the fullness of the house; the business of the port being in a state of panic owing to the failure of a Chinese firm for over five million dollars.

That I was able to go and come in early winter with so much expedition and comfort impresses me with the value of the railroad as an evangelizing agency. It is bound to reach every district in the Empire, and wherever it goes it will carry the Gospel.

At Newchwang the chief mission is that of the Irish Presbyterians. The operations of the two missions extend to several other cities of importance, and they multiply their force by co-operation in education— theological, medical and academic. At Mukden I enjoyed the elegant hospitality of Mrs. Webster. At the seaport I was entertained with equal cordiality, if not with equal elegance, by Dr. Philipps, a bachelor physician of much promise, who was born in Palestine.

I am not sure that in addition to my American parentage, my Scotch-Irish ancestry had not something to do with the warmth of my welcome.

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### New Hospital, Yangchow

The new hospital of the Southern Baptist Convention, situated near the main street in a section of the city where there is plenty of fresh air and sunshine, was formally opened last Friday. In the morning, exercises, to which all were invited, were held in the dispensary chapel. Addresses were made by Mr. Chu, the pastor of the M. E. Church here, and by the Rev. N. L. Pearce, after which the handsome new building was thrown open for inspection, by Mrs. A. S. Taylor. In the afternoon the city officials, including the Prefect, were received at Dr. Evans' residence.

The hospital is 39 ft. wide and 63 ft. long, and lies from east to west, with a splendid southern exposure. The kitchen, servants' quarters, etc., are in separate buildings at the back, which also have southern exposures. Land has been purchased just op-



posite the hospital, on which a home for native helpers will be built. A novel feature of the hospital building is a very narrow porch on the second floor, built under extended eaves, running along the entire length of the building on the south side. The purpose of the narrow porch is to keep the sun off the walls in summer, and to let the sunshine fall into the windows in the winter, at the same time furnishing a place for patients to secure sun-baths during the colder months. This remarkably well-built structure throughout has the points where the walls and ceilings meet rounded, so that they can be easily dusted. The wards are 22 ft. wide, and there is accommodation for only twenty patients. The cellar for coal storage, the drug-room and the operating-room are built large with a view to enlarging the hospital or putting up other buildings. The operating-room is on the north-east corner of the second floor and has a large skylight. Dr. P. S. Evans, Jr., who planned the building, and under whose painstaking care it was constructed, was the master of ceremonies on the occasion of the auspicious opening of the hospital. He and his co-workers are to be highly congratulated.—*N.-C. D. News.*

### The Month.

Prince Pu Lun, the special Chinese Envoy to Japan, visited Tokyo on December 5th, and was received by the Emperor of Japan on the 9th. He was also entertained by the Tokyo Municipality and by the President of the South Manchurian Railway. Great cordiality marked the whole course of the Prince's visit to Japan, which terminated on the 18th of December.

The American Exclusion Acts, both of the United States and Canada, have been receiving a good deal of attention during the past month, especially in relation to the Japanese immigrants. Congressman Hayes, of California, drafted a bill for the restriction of Oriental immigration and submitted it to President Roosevelt. It met with the President's disapproval, but Mr. Hayes nevertheless persists in his intention to push the Bill forward. The Canadian Dominion's Labour Minister, Mr. Lemieux, has made a special visit to Japan for conference

with Japanese Ministers concerning the question of Japanese immigration to Canada. The visit lasted some time, and Mr. Lemieux is stated to have come to an informal agreement with the Japanese government on the question. The Supreme Court of Nova Scotia has ordered the release of several Chinese who had been imprisoned for non-payment of the poll-tax of \$500. The Court decided that this was not an indictable offence and that the tax must be treated as a legal debt. News from Washington states that the American government hopes to find Japan restricting her emigrants in order to forestall the attempt to pass an Asiatic Exclusion Bill through Congress.

A bill has passed the Belgium Parliament making the Congo Free State a Belgian province. A strongly worded letter of protest, most influentially signed, has been presented to the British Government urging against any attempt to strengthen or continue the existing *régime* of barbarity on the Congo under whatsoever authority.

A telegram from Peking of December 7th stated that the Chinese government accepted the British government's conditions that the gradual reduction of the Indian opium trade shall be coincident with the decrease of the production of the native drug. China expresses her grateful appreciation of Great Britain's action and withdraws the proposal to increase the duty on imported opium.

President Roosevelt has again declared his intention not to stand as a candidate for the next Presidential Election. At Washington a campaign is being waged by Mr. Andrews, an American lawyer formerly in practice in Shanghai, for the impeachment of Judge Wilfley. Attention has again been drawn to the delicate nature of present relations between Japan and the United States by the recall from Washington of the Japanese Minister, Viscount Aoki. The Viscount had given pledges on his own authority that Japan would participate in the Russo-American Behring Convention. Without the consent of his government he had also promised that a treaty would be ratified prohibiting Japanese emigrants. The Tokyo government refused to accept this position and the ambassador was re-

called. The United States Navy Squadron, destined for the Pacific, has started on its voyage from the home waters in the Atlantic. Declarations as to the peaceful nature of its errand were repeated.

Riots are still frequently reported from Korea. A proposal to increase the Japanese forces engaged in the work of suppression has been made. The murder of several members of the pro-Japanese Society is reported; a Japanese postmaster has been murdered in the Chyotta province, and in Hamyong province many murders have been perpetrated. A police station was destroyed by rioters in Seoul. The Crown Prince of Korea is visiting Tokyo, where elaborate preparations had been made for his reception.

National finance has been the cause of considerable embarrassment to the Japanese government. In the Budget for the forthcoming year, although the taxes have been increased, a reduction in the expenditure on the Army and Navy is provided for and some public works have been postponed. A saving of something like seventy million yen is thereby effected.

Russian and Chinese plenipotentiaries have reopened negotiations in Peking regarding the Russian position and rights in Manchuria. Certain points which were supposed to have been settled last year have been reopened and are once more under discussion. The Russian government has sent M. Shipoff on a commercial visit to the Far East. This Commissioner is at present in China, having journeyed through to Manchuria and Japan in the interest of his special mission.

At the annual dinner of the China Association in London Dr. Morrison, the Peking correspondent of the *Times*, delivered a strongly worded and effective speech in defence of the policy of the Chinese government. He urged that the West could not afford to look with an air of superior political morality upon official corruption in China. The attitude of the West to the East was often unjust. The point of view that considered the sentiment of China for the Chinese as the manifestation of an anti-foreign and reactionary spirit could not be too severely reprobated.

Dr. Morrison asserted that the progress of China in the last five years was one of the most agreeable and surprising phenomena of recent history.

The Rev. Lord William Gascoyne Cecil, who was present at the Centenary Conference as a member of the China Emergency Committee, an interdenominational body formed in England to emphasize the pressing nature of missionary claims in China, has written a series of letters to the *Times* summing up his experiences of the missionary situation in China. The letters shew a wide sympathy, and although some of the opinions expressed are obviously too hastily formed and err from lack of adequate knowledge, that their effect will be to draw attention to the opportunities of the day in China is without doubt. The China Emergency Committee has also issued a weighty statement dealing with the missionary situation, pointing out how serious are the issues involved in the awakening of China and how imperative it is for the good of the world that Christianity should overcome the materialism of China's civilization. A reconsideration of missionary policy is urged and a concentration of missionary forces suggested as one of the important steps to be taken. The portion of the manifesto dealing with commerce was animadverted upon in a letter from Mr. R. S. Gundry, the Chairman of the China Association, who urged that the missionary question was one of the chief outstanding causes of international trouble in China.

In the South of China some excitement has been caused among the Cantonese by the patrol of the West River by British gunboats for the suppression of piracy. The inflammatory language of the newspapers added to the excitement, and a petition was presented to the Viceroy Chang Jen-chun, asking him to protest against this encroachment of China's sovereign rights. The Waiwupu has telegraphed to the Viceroy stating that this arrangement was made by the Imperial Customs on behalf of the Chinese government. The Viceroy was instructed to censure sternly the people of the province who had incited the passions of the populace and created trouble. The same despatch stated that the new practice of sending protesting telegrams to Peking concern-

ing matters of international policy was unreasonable and a breach of etiquette.

The religious world of Hongkong has been disturbed by the advent there of representatives of the Pentecostal church, a sect recently established in California, preaching the gift of tongues and attacking the methods of other Christian missionaries. Their services have been held in a Chinese Christian church in Hongkong and strange scenes of excitement have been witnessed. Their aim seems rather to pervert Christian Chinese than to convert the heathen.

H. E. Wu, Governor of Shantung, has entertained in his yamen at Chinanlu the representatives of the Protestant missionaries of that province. Great cordiality marked the whole proceedings. Good wishes towards the missionaries and their work were expressed by the Governor himself and responded to by the Rev. C. J. Voskamp, of Tsingtao.

The Chekiang railway agitation has shown no sign of abatement during the month. A meeting of Chinese Christians has been held in Shanghai to discuss the situation and to collect promises of subscriptions to the guarantee fund now being raised. It is stated that H. E. Yuan Shih-kai favours the policy of introducing foreign capital for the internal development of China's resources. This policy finds many enemies in Peking. H. E. Shen Kung Pao was ordered to Peking, and by the advice of the Grand Council was ordered to join with the Waiwupu in negotiating with the British Minister and the British and Chinese Railway Corporation concerning the loan for the Chekiang railway. A deputation representing the large cities of the Chekiang province has proceeded to Peking to protest in person against the building of the railway under foreign supervision. The agitation has spread to the Anhwei province, where the proposal to build a railway under Anglo-Chinese auspices is made the occasion of an anti-foreign demonstration. A meeting of officials, students and gentry of Honan, held for the purpose of protesting against the use of foreign capital for railway development in that province, is also reported. Two very strongly worded

Edicts condemning the attitude of the students and gentry of Chekiang have been issued from the Throne.

Her Majesty the Empress-Dowager has paid a contribution of Tls. 150,000 out of the Privy Purse, towards the funds for the inception of local self-government in Peking.

Prince Ching memorialized the Throne for the establishment of a school in Peking, where the sons of princes and nobles might study the principles of constitutional government. It is reported that this school will be immediately established and Prince Chun, the brother of the Emperor, made Director-in-Chief. H. E. Chang Chih-tung has issued an important order prohibiting the issue of passes to students and others who wish to proceed to England, France, Germany, Japan, or the United States, until they have acquired a fair knowledge of the spoken and written languages of the countries of their destination. The order also forbids Chinese students to go to foreign countries to study ordinary educational subjects, because these can now be obtained in China, especially in Chihli and Kiangsu, under foreign teachers. The subjects open for study abroad are commerce, law, politics, etc., and every student will have to prove his fitness for foreign study by passing a satisfactory examination in the language of the country before leaving China.

The Nestorian tablet, says the *North-China Daily News*' correspondent from Shensi, has been housed at last. Ever since it was unearthed it has been standing in the grounds of a temple outside the west gate at Sian. Some years ago the government promised to comply with the request of the foreign ministers to build an arch over it to shield it from the inclement weather. But the promise was never fulfilled. In October of this year, however, they removed it into the city, into an honourable place in the college of Ancient Monuments. It is placed in a small hall next to the largest one containing, amongst other renowned monuments, the stones with the inscriptions of the thirteen classics supposed to be nearly 2,000 years old.



# Missionary Journal.

## MARRIAGES.

AT Shanghai, August 31st, Rev. C. HOWARD BIRD to Miss E. M. MORRIS, both C. I. M.

AT Hongkong, November 20th, Dr. J. A. McDONALD, C. P. M., Kongmoon, to LILLIAN LE MAISTRE.

AT Shanghai, November 29th, Mr. A. L. FAGERHOLM to Miss A. L. OLSON, both S. M. S.

AT Shanghai, November 29th, Mr. F. A. WENNBERG to Miss K. LARSON, both S. M. S.

AT Shanghai, November 29th, Rev. W. LITTLE, E. U. M. F. C., Ningpo, to Miss BROADLEY.

AT Tsinanfu, Shantung, December 10th, Rev. WILLIAM P. CHALFANT, A. P. M., to Miss ADA GILBERT.

AT Shanghai, December 24th, Rev. E. J. MALPAS, L. M. S., to Miss FLORENCE A. GAIN.

## BIRTHS.

AT Dong-shang, Ka-shing Fu, November 26th, to Rev. and Mrs. H. MAXEY SMITH, a daughter (Margaret Emily).

AT Hsiao-chang, Chihli, to Dr. and Mrs. EDWARD J. STUCKEY, a daughter (Annie Harper).

AT Tsao-shih, near Hankow, to Rev. and Mrs. EDWARD F. WILLS, a daughter.

AT Shanghai, December 8th, to Rev. and Mrs. JOSEPH WHITESIDE, a son.

AT Shanghai, December 15th, to Rev. and Mrs. E. PILLEY, of Huchow, a son (John Allen).

## DEATHS.

AT Kwei-lin, Kwong-si, November 21st, BEULAH V. FUNK, C. and M. A.

AT Chefoo, November 28th, Mrs. ED. TOMALIN, from apoplexy. (Suddenly).

## ARRIVALS.

November 28th, Mr. A. FRANZEN, Misses I. PETTERSON, A. OLSON and K. LARSON, all S. M. S.; Rev. H. T. STONLAKE, Rev. S. H. SMITH, E. B. M.; Rev. G. W. SHEPPARD, wife and child, U. M. F. C. (ret.); Miss BROADLEY.

December 2nd, Miss MARY E. COGDAL, A. P. M. (ret.); Bishop F. R. GRAVES and Rev. R. E. WOOD, A. P. E. C. M. (ret.).

December 9th, Mr. and Mrs. HAYWARD and two children, Rev. M. BEAUCHAMP, Misses F. L. PAGE, L. M. WILSON, all C. I. M. (ret.); Mr. and Mrs. CARVER, Misses E. M. SIMPSON, F. A. R. BAKER, A. M. L. HULTKRANZ, A. ROSENIUS, all C. I. M.

December 10th, Rev. W. H. BUNDY, Ind.

December 12th, Rev. W. H. PILLOW and Miss PILLOW, W. M. S. (ret.).

December 16th, Mrs. C. W. MITCHELL, W. M. S. (ret.).

December 21st, Rev. and Mrs. G. W. COULTAS, C. M. S. (ret.).

## DEPARTURES.

November 29th, Misses H. L. THOMAS and E. M. TUCKER, Mr. H. J. ALTY, C. I. M., for England.

November 30th, Miss M. POLLOCK, C. I. M., for England.

December 3rd, Dr. and Mrs. J. B. WOODS and three children, A. P. M. S., for U. S. A.

December 10th, Mr. C. POLHILL, C. I. M., for England.

December 13th, Mr. and Mrs. G. F. EASTON and two children, C. I. M., for England.

December 14th, Miss E. A. FISHE, C. I. M., for Genoa; Miss MARIAN FISHE, C. I. M., for England.

## New Books Published by Shansi University.

**ATLAS OF PHYSICAL GEOGRAPHY.** Illustrating in a series of original designs, the elementary facts of Chartography, Geology, Topography, Hydrology, Meteorology and Natural History.

**THE TWENTIETH CENTURY ATLAS OF POPULAR ASTRONOMY.**

The originals of these books are published by W. and A. K. Johnston, the famous firm of map makers, Edinburgh and London.

The translation has been accomplished by the staff of the University Translation Department, under the superintendence of J. Darroch.

The Atlas of Physical Geography contains 24 colored map-plates, size 13 by 11 inches. The Atlas of Popular Astronomy contains 22 colored star-maps of same size and a colored frontispiece.

The text of the letterpress has been revised by Hsia Sui-ching, a Hanlin scholar and author of two popular histories of China. The style is clear, chaste Wén-li.

The maps in the Geography have been reproduced by the Kinkodo Printing Company, Tokio. The printing of the letterpress and binding of the book is also by this firm.

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